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Whose Collective Guilt?

EXPOSING A PROPAGANDA MYTH

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DURING THE NUREMBERG trials of 1946, the military and civil leaders of defeated Germany were tried and prosecuted for, among other things, "Crimes Against Humanity." A widespread preoccupation with the revolting brutalities of a handful of pathological types in the SS and Gestapo generated a good deal of loose talk about the "collective guilt" of the German people. On the basis of the propagandist interpretations at the time, one might have imagined that everyone in Germany knew of and participated in the horrors of Belsen and Mauthausen. Philosophically speaking, of course, guilt cannot be imputed to the German people as a whole, since moral responsibility is a consequence of free will, and will is a faculty of the individual soul." (Mother Mary Alice Galvin, O.S.U., *Ethical and Religious Factors in the German Resistance to Hitler*, Washington, D. C.: The Catholic University of America Press, 1955, p. 5) Moreover, from a legal standpoint "the thesis of collective responsibility was a crass relapse into primitive jurisprudence," as one eminent scholar has expressed it. (Robert H. Lowie, *Toward Understanding Germany*, Chicago: The University of Chicago Press, 1954, p. 347.)

Historically speaking, the preposterous nature of this charge becomes even more evident when one considers the horrible crimes perpetrated against the Germans themselves by some Poles, Czechs, and Russians during and immediately after the Second World War. There is ample evidence upon which to base a charge of "collective guilt" against these peoples which would be as accurate at least as that directed against the Germans. (See Juergen Thorwald, *Flight in the Winter: Russia Conquers—January to May,*

1945, New York: Pantheon Books Inc., 1951, and F. J. P. Veale, *Advance to Barbarism*, Appleton, Wisconsin: C. C. Nelson Publishing Company, 1953, pp. 246-247. It should be noted with satisfaction, however, that no one anywhere speaks of the "collective guilt" of the Russians, Czechs, or Poles. Most of us have the innate good sense to shy away from such sweeping indictments of entire nations except, apparently, in the case of the Germans.

The Expellees

A total of 14,000,000 Germans was uprooted and driven from areas indisputably German for centuries past. This "population transfer," as it was euphemistically termed, was carried out in a manner so ruthless and cruel as to be without parallel since the days of Attila and Genghis Khan. It has been conservatively estimated that 3,000,000 Germans died during these bestial mass expulsions "as a result of outright massacre or from cold, hunger, and disease." (William Henry Chamberlin, "The Bankruptcy of a Policy," in Harry Elmer Barnes, *Perpetual War for Perpetual Peace*, Caldwell, Idaho: Caxton, 1953, p. 520.)

Of these 14,000,000 expellees nearly a half-million were directly expelled by the Soviets from the Königsberg region which was seized outright by the U.S.S.R. By far the greatest number, about 9,000,000 were driven from the so-called Oder-Neisse region by the Poles. The remainder were, for the most part, the Sudeten Germans who were driven out by the Czechs.

The ostensible moral and legal bases for Poland's policy were to be found in the Yalta agreement where, to compensate the Poles for the

loss of their eastern territories to the rapacity of the Soviet Union, it was decided that they would receive "substantial accessions of territory in the North and West." At the Potsdam agreement some months later, the region to the east of the Oder and Neisse rivers was mentioned but only pending a final settlement. Even before Potsdam, however, the Poles had begun to empty the Oder-Neisse region of all Germans. All this was done, of course, with the tacit consent of the Allied Powers. In fact, at Potsdam the infamous Article XIII gave the explicit permission of the Big Three to the Czech-Polish design for the compulsory transfer of all German minorities to the occupied and truncated shell of the Reich. (See Joseph B. Schechtman, "Postwar Population Transfers in Europe: A Study," *The Review of Politics*, Vol. 15, No. 2, April, 1953, pp. 153-154. Unfortunately, Mr. Schechtman glosses over the more sordid aspects of the forced repatriation of the Eastern Germans.)

One is inevitably tempted to reflect here on the wide gulf between the lofty ideals enunciated in the much-vaunted Atlantic Charter and the actual conduct of those nations supposedly dedicated to those same ideals. Though, in particular, the Charter rendered lip service to the ideal of national self-determination, the actual performance where Germany was concerned constituted a hideous mockery of that principle. This cavalier treatment of the Charter's principles by those who sired it reminds one of Metternich's sardonic comment with reference to the Holy Alliance in which he called it a "sonorous nothing."

To outline in any detail the sickening story of Soviet and Polish depredations in Silesia, for example, is a task that simply defies human powers of description. Yet there is extensive documentary evidence available on the subject. It is a long and sordid record of sadistic physical barbarism, property violations, mass rape, and wholesale abduction of men between seventeen and sixty for Soviet slave labor service. One might have expected such conduct from the Soviets who ravished half the women of Berlin alone in response to the incitements of Ilya Ehrenburg to seize the women of Germany as the spoils of victory. But the actions of those Poles concerned are not so lightly to be excused. After the Red massacre of 15,000 Polish officers at Katyn, the betrayal of the Warsaw garrison by Moscow to the Nazis in the summer of 1944,

and in the light of their ancient dread of Russia, Soviet Russia in particular, their mutual perpetration with the Red butchers of these horrors is well-nigh incomprehensible. The situation of the Oder-Neisse Germans remained so desperate that finally on January 30, 1946, the Roman Catholic Bishops of Western Germany felt constrained to lodge an appeal with the world on behalf of these hard-pressed human beings. But this and similar appeals from other religious and civic leaders were destined to fall upon deaf ears. (Johannes Kaps, *The Tragedy of Silesia*, Munich: *Christ Unterwegs*, 1952-53, contains a wide assortment of documentary material on the Silesian problem at the time.)

The Sudeten Germans

The behavior of the Czechs towards the Sudeten Germans was scarcely more edifying than that of the Poles just described. This too has been thoroughly documented by eye-witnesses and victims. (See, e.g., Wilhelm K. Turnwald, *Documents on the Expulsion of the Sudeten Germans*, Munich: Munich University Press, 1953.)

The "marches of death," as they were termed by the Sudeten Germans, were mass expulsions begun in the spring of 1945 with the purpose of driving from their homeland people whose ancestors had been there for centuries. Concentration camps were established with innocuous sounding names like "internment" or "collecting" camps. The administrators of these camps soon demonstrated that there was little they had not learned from Buchenwald and Dachau. Indeed, in some respects they even surpassed the earlier Nazi camps in their calculated inhumanity.

The brutal management and disgusting conditions of these camps were attested to at the time by foreign eye-witnesses including a member of the British Parliament, Mr. R. R. Stokes. In the circumstances, it need not occasion any surprise that the well-kept farms of the Sudeten Germans were wantonly seized with no thought of compensation for their rightful owners.

These Czech brutalities were later cloaked in a tissue-thin garb of legality by the already mentioned Article XIII of the nefarious Potsdam agreement sanctioning the "orderly and humane" transfer of the German population.

A striking Czech admission of all this was afforded in August of 1950, when the anti-Soviet Czech National Committee signed an agreement

with representatives of the Sudeten Germans in London. These Czechs recognized the right of return to their homeland of the German expellees as well as their right to compensation for their sufferings and injuries. Needless to say, this can never be carried out until that unseen day when men everywhere can once again breathe the pure air of freedom unpolluted by the stench of Red barbarism.

Enlightened observers of world affairs have drawn attention to the fact—a fact apparently not widely realized—that these Czech and Polish acquisitions of German territory after World War II constitute a powerful link binding the two nations to the Soviet Union. The Poles especially fear that their title to the vast mineral and industrial wealth of Silesia is secure only so long as Russian hegemony remains the overriding fact in the European political picture.

Assessing Collective Responsibility

However, it would hardly be right for us to turn aside from this crucial problem without considering the "guilt" of our own "statesmen" who, in the words of one writer, "delivered a million Christian women to Bolshevik rape." (Austin J. App, *The Curse of Anglo-American Power Politics*, Philadelphia: Boniface Press, No Date, p. 2.) Were they not accessories to the loathsome and horrifying events just described? By what right, in the face of the assurances in the Atlantic Charter, did they presume to approve the unilateral alteration of German, Polish, and Czech frontiers? By what right did they sanction the so called "transfer" of entire German populations? Surely this was a "Crime Against Humanity" to use the language of Nuremberg!

Just as surely, however, it would be ridiculous to speak of the "collective guilt" of all Americans, British, Czechs, Poles, and Russians because of what happened in Eastern Germany in 1945. At best we might speak of the "guilt" of certain statesmen or of those individuals who actually perpetrated the atrocities. But, it appears, the notion of German "collective guilt" continues to color the thinking of all too many Americans. A recent poll by the Gilbert Youth Research Company revealed that words like "Nazis . . . war . . . concentration camps . . . persecution . . . Hitler . . . falling bombs" entered the minds of four out of five young Americans interviewed at the mere mention of the word "German." (See Eugene

Gilbert, "What Young People Think: War's Bitterness Affects Them," *The Philadelphia Inquirer*, October 10, 1958, p. 12.) This, mind you, from teen-agers who were as yet unborn or else too young to understand what was happening during the war.

These are not pleasant facts to contemplate for a people conditioned by years of tendentious propaganda to look upon a former enemy with a smug feeling of moral superiority. But they are facts we must face in a forthright manner in the interest of combatting the growing menace of Soviet imperialism. Indeed, one well-informed American writer has even asserted that:

It would be intelligent statesmanship for us to announce to the Germans and to the world in general: "We have concluded that a great injustice has been done. We shall make it our business to press for a territorial resettlement which shall do justice to German national feelings and aspirations. We shall not make war to secure the return of German territories unfairly taken. But we shall press by whatever peaceful means we may for the rectification of the mistakes in which we have participated and for as complete a restoration as possible. We shall also endeavor to the best of our ability to restore to Germany her pride and her proper place in the society of nations. Seventy million highly capable and vigorous people would at once become our enthusiastic allies were we to make any such statement."¹)

If we are not prepared to accept Mr. Wormser's very moderate suggestion, we should, at the very least, divest ourselves entirely of any lingering traces of belief in the notorious myth of the "collective guilt" of the German people.

To the immigrant (in America) the Church was a fraternity where he could unite with those who suffered as he did from nostalgia for the old country. The Bavarian, for instance, who attended a church where the sermon and the hymns were in German, was far less liable to lapse than the descendant of a Bavarian whose one ambition was to be indistinguishable from other Americans. (Sir Arnold Lunn, *The Tablet*, London, February 24)

¹) Rene A. Wormser, *The Myth of the Good and Bad Nations* (Chicago: Henry Regnery, 1954), p. 162.

Latin America and U.S. Trade and Investment

A MORAL CHALLENGE WE MUST MEET

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TO A CLOSE OBSERVER of Latin American affairs there is one thing of singular importance for the people of the United States to know. This is the decided trend of many nations not to look so exclusively to us for investment aid, trade, and cultural relations. In a word, since late 1957 there has been a marked movement toward greater economic and political independence of the United States. This fact should startle us. We have been complacently thinking that all was well in our relationships below the Rio Grande. Then came the Nixon episode to wake us up. But even before this episode the trend had set in.

I recall that during my visit to Latin America in 1957, I was continually warned about saying anything which might offend the nationalistic feeling of any country when I spoke in private or in public. Our citizens dwelling there were most emphatic on this point. These nations are tired of a paternalistic attitude and seek to be recognized as truly independent with a voice in world affairs.

Time Brings Changes

A few years ago the twenty republics were a powerful bloc in the United Nations. Increase in membership has lessened this power. And now there is an approach to European nations for mutual interest and support. Important representatives from France and Italy have been visiting Latin America. It is well to remember that Argentina and Uruguay have a great percentage of their people of Italian extraction. Likewise there are many Brazilians with German blood in their veins. Twelve years ago Germany was prostrate. Now West Germany is pouring capital investment into Brazil second only to that of the United States.

The current U. S. investment in Latin America is \$9 billion. This has caused a boom in mining and oil production. Recently there has been a great complaint over our failure to stabilize prices.

The nations concerned are seeking new markets for their commodities.

Out of Peru has come the "Prado Doctrine" calling for stronger relations with Europe. This recalls the early years of colonization when Lima was the center from which the Spanish expeditions went forth to conquer lands to the south as well as to extend the might of Spain to the north and up the California coast.

The question has arisen about Latin American nations seeking military alliances with European powers. Will they ask for membership in the North Atlantic Treaty Organization? Will they put less stress on the fact that they are united to us in the Organization of American States pledging mutual assistance?

In the Report of the Senate Committee of Foreign Relations concerning the Mutual Security Act of 1954 we read:

"It is the primary goal of the United States to further the development of the resources of our sister republics. One of the most effective means to combat the challenge of world Communism in their hemisphere is to strengthen and encourage mutually profitable trade relations simultaneously with increased production and an elevation of living standards."

Russia is now seeking greater trade relations with the Latins. She is ready to assist in major programs for the development of several countries. Brazil is a prime target of this campaign.

In the aftermath of the Nixon tour we must face squarely the complaint that Latin American nations feel that they have been seriously neglected by Washington while we were busy about other parts of the world. In the light of the great amounts of money given to bolster up the economies of other nations the protests seem justified. Let us be humble in admitting that we took too much for granted in regard to Latin America. In his report made public on Janu-

ary 4, 1959, Milton Eisenhower, special representative to Latin American countries, states that the misunderstandings are more serious than in 1953.

Part of the nationalism which I have mentioned centers around the development of certain industries. Brazil and Argentina desire to develop their own oil resources. Our policy has been to frown on such a project as we would prefer private firms to do so. Now Russia has come forward and offered the equipment and technical assistance necessary for the Argentina oil fields.

Coffee is another source of irritation. The Reds are anxious to get coffee from Colombia in return for Russian goods. Chile has had trouble with copper. Here is another opening for the Reds. In June, 1958, reports maintained that Russia was eager to intervene in the economic crisis of Brazil. There was talk of an unofficial offer to trade oil for coffee. The seriousness of the situation was evident in the exchange of letters between Presidents Eisenhower and Kubitschek.

Accordingly, as more attention is being focused on Latin America, it is highly important that a true picture of our investment relations with its economy be clearly understood. An excellent survey, *U. S. Investments in the Latin American Economy*, has been published by the U. S. Department of Commerce. It "provides a new and comprehensive picture of the direct economic contribution to Latin America of the operations of the United States companies. . . . The data set forth are based on reports from concerns which account for some ninety per cent of the operations of all American companies in Latin America. They therefore give a rather complete record, pointing up the contribution to domestic production, to employment, to Government revenues, and to dollars earned and saved for the Latin American countries. In addition to these direct benefits, there are many important direct gains arising from the stimulation of domestic investments in foreign countries and the diffusion of United States technology and 'know how' which could not be measured."

Importance of Private Investments

The importance of U. S. direct private investments in Latin America can be gauged by noting that their value has grown from \$3 billion in 1946 to \$9 billion at the end of 1958. That

amounts to over a third of all foreign investments.

What has this tremendous investment done? In 1955, to quote the report, "These United States companies produced \$2.8 billion of goods and services for use in Latin America and \$2.1 billion of exports from Latin America." Our companies account for thirty per cent of all exports. And then it must be noted that "These export earnings generate sufficient foreign exchange to pay for all imports and income remitted to the United States by the companies, and return a surplus of \$900 million a year to the countries in the area."

We learn that over \$4 billion was paid in 1955 for wages and salaries, taxes, and local raw material, services and equipment. About 625,000 people were employed, of whom only 9,000 were U. S. personnel. In 1958 more people were employed, for in 1956 and 1957 about \$900 million were added each year to the investment total.

Sales by our companies producing commodities and utilities were \$4.9 billion in 1955. Petroleum accounted for \$1.9 billion and largely concerned Venezuela, Colombia and Peru. Manufacturing output came to \$1.5 billion and was sold within the countries with the exception of meat products exported in considerable quantity. Sales of Chilean copper and nitrate made up about fifty per cent of the total mining, followed by the ores of Mexico and Peru. The new iron mines of Venezuela are rapidly being developed and will be a major factor in the national economy.

Agricultural production by our companies was valued at \$400 million in 1955. Cuban sugar accounted for \$200 million. Tropical fruits and fibers from the Caribbean and Central American areas ran up the balance. U. S. owned public utilities output, as measured by their gross revenues, was about \$260 million.

Some of the figures mentioned in the 1955 survey must be qualified by more recent data. Thus a report from the Department of Commerce released at the beginning of 1958 states that in 1957 "exports from the U. S., mainly machinery and capital equipment for new development, soared to about \$4.5 billion" or twenty per cent more than in 1956. Venezuela received a great share for the development of petroleum while Brazil, Mexico, Peru, Chile and Cuba got plenty for mining projects.

To offset the complaint that we have been

neglectful, the survey continues: "Expansion of manufacturing facilities by United States companies in Latin America is now being carried out at an unprecedented rate. As the size and variety of their output increase, they are a major factor in the expansion and diversification of the economies of many of these countries whose major foreign exchange income frequently depends on the export of one or a few major commodities." I was witness to this diversification during my 1957 study tour.

Keeping in mind that the data for 1957 will be considerably higher, the survey points out the gain to Latin American countries. As mentioned before, \$4.3 billion was paid out in wages and salaries, taxes, materials and supplies, interest and dividends. Payment for materials ran about \$1.8 billion. Income and other taxes amounted to \$1.1 billion. Here it is well to note that "Taxes on income paid by United States companies, including royalty payments in Venezuela, were about \$685 million, accounting for thirty to forty per cent of all direct taxes on income and profits in Latin America." In Venezuela, U. S. companies account for half of the total government revenues.

In 1958 it was estimated that the investment necessary to create the average factory worker's job in the U. S. was about \$14,000. With this in mind, it is interesting to note that in 1955: "Latin American petroleum enterprises of the U. S. companies had \$42,800 of gross fixed assets on their books for each employee, followed by public utilities with \$17,000, agriculture with \$4,000, and manufacturing with about \$3,700." I wonder if the employees are ever informed about this investment which allows them to receive a far higher wage and to enjoy a better standard of living than formerly.

Our Moral Responsibility

In *Labor's Economic Review*, December, 1958, published by the AFL-CIO, there was an excellent article telling the story of America's role in helping world economic growth. We quote the foreword: "Hundreds of millions in under-developed lands can escape from crushing poverty only with generous aid from abroad. As the world's richest nation, the U. S. has a moral responsibility, in both our own and international programs, to extend economic and technical assistance to help economic growth in industrializing countries. Effective economic aid is also our country's best

interest because it will help assure an economic environment in underdeveloped countries which will strengthen forces of freedom and democracy."

It is well for our nation to heed this moral responsibility and to act accordingly. Our record has been most impressive, as various programs such as Point Four bear witness to. But the task is far from complete. Millions of people who have known only poverty from birth have been stirred up by political changes. They are learning about the good things which we enjoy. It is only human that they should yearn to share in a standard of living befitting their dignity as children of God.

This is very true in Latin America. In his report to President Eisenhower, dated January 4, 1959, his brother, Milton Eisenhower, as special representative on Latin American relations, begged for a broad new program of aid. He said: "The people generally, including the most humble of them, now know that low standards of living are neither universal nor inevitable, and they are therefore impatiently insistent that remedial actions be taken. . . . They want public and private credit in increasing quantities, stable trade relations, greater stability in the prices of the raw commodities which they sell, and technical assistance designed to hasten over-all development primarily through improvement in education, health, and agricultural and industrial productivity."

Recent studies show that outside capital investment has been too long delayed. Back in 1951 the total national income of all the Latin American countries was only \$20 billion, which would allow a grossly inadequate amount for industrial development. It is to the credit of many American business executives to have recognized this need and hastened to expand our current investment to over \$9 billion.

Certain countries have placed restrictions which hamper the introduction of outside capital. At times governments enter into direct competition with private industry. Heavy taxes and interference in management control may also be cited. Yet the present investment picture shows that better understanding and relationships have developed for the good of all concerned.

In a special edition of the *New York Times*, January 14, 1959, Bolivia had four pages proclaiming the open door policy to foreign capital investment. There was a message from President

Zuazo, telling how anxious the government was to improve the living standards of the people. He said: "What more logical and simple way to do this than to invite foreign private capital to investigate and later invest their capital fully guaranteed by our laws. The Bolivian people are fully aware that capital is the only means to development and that in order to realize this end, we must, in return, offer every advantage or, in other words, 'create a favorable investment climate.' This we have done."

Altruism Needed

Mr. Milton Eisenhower warns that investments must not be made to make the rich richer still, but that as many people as possible profit. It is encouraging to note that many American firms have adapted their policy to cooperate for the promotion of the general welfare. Creole Oil Company in Venezuela can be cited in this respect. The Grace Company, pioneer in many fields, might serve as a model for new ventures. In ever-growing importance is the work of the International Basic Economic Corporation headed by Nelson Rockefeller, now governor of New York.

The mere fact that the International Development Advisory Board presented its report, *An Economic Program for the Americans*, in September, 1954, shows how late we have been in realizing "the urgent need for closer and more productive cooperation among the nations of the Western Hemisphere." Our people must learn how vital strong relationships are. For Latin America is now our largest customer. It possesses raw materials necessary for industry. It provides the largest field for investment.

These nations are allied with us in a defense pact. But Communism has not neglected to infiltrate and grow wherever possible. For poverty is a very fertile field for the same, and between security and freedom underprivileged people would tend toward security. To improve the standards of living for the millions who lack even \$200 income per capita is indeed a challenge which cannot wait. American private capital must give a generous answer.

The Board offers sixteen recommendations to improve economic relations. Although each is worthy of extended comment, here we shall offer only a summary. The first includes authority to "assist individual countries in the development of an over-all economic plan so that available

local resources and assistance from the United States will be used for the best advantage of the economy of that country."

The second is to "carry on the functions of the convertibility and expropriation insurance authorized by the Mutual Security Act insofar as it relates to Latin America."

Others seek to "study ways and means of using tax incentives to encourage the flow of foreign private investment;" to "assist in the development of the most efficient use of local savings by providing technical advice in establishing local security markets, etc.;" to "provide technical advice for the development of institutions of Latin American countries and for the establishment of such institutions in countries where they are needed and do not exist."

In 1958 the American and Foreign Power Company invested \$100 million in eleven Latin American countries where its subsidiaries are located. A like amount of spending is scheduled for the next four years. There is a sad lack of electric power in these countries and it has handicapped the advance of industry.

Henry B. Sargent, president of the company, has expressed his faith in these ventures by stating: "Serious problems of an economic or political nature still confront many of the Latin American countries and in 1959 the Foreign Power system will continue to be faced with problems of inflation and currency depreciation. As long-term investors in Latin America, we believe that these problems are not insurmountable and are overshadowed by the opportunities for profitable investments that are offered by the 'good partner' republics of the hemisphere."

A Common Market

The late report of Milton Eisenhower is must reading for all who are anxious to have a current picture of the entire Latin American situation not only in regard to private investment but to many other important factors. He knows that his dream of a common market for the twenty republics is far from realization at the present time. But he is anxious to set up a model common market between the Central American countries and perhaps Panama. If this is successful, it can be copied by the others. He claims that such a market would stimulate private investment and rapidly increase industrial production.

More and more is being written about the moral obligation of aiding underdeveloped na-

tions, in particular through private investment. This is an encouraging sign. That is why it was interesting to discover a pertinent observation made by Professor Paul S. Dietz of Loyola University, Chicago, writing in *America*, October 27, 1951. He said: "There would seem to be more than a slight moral obligation on the part of investment capital toward a land where about two-thirds of the population are physically undernourished, to the point of actual starvation in some areas. But from a practical viewpoint, if we hope to avoid a revival of the bitter legacy of fear and hostility which has sometimes been ours in Latin America, we must assume 'the larger picture' to be as important in the investment field as in our other contacts with the Latins. The 'trickle down' theory, on its record, is not good statesmanship. This is especially true when the principle is written into diplomatic policy and becomes recognizable in the inconsistency by which one Latin dictatorship is favored over another largely on the basis of its record of payments or its freedom of foreign exchange."

Dictators come and go. Their decrees often affect foreign investment. But dictatorship has been waning in recent years. As Mr. Eisenhower admits in his report, we have made grave mis-

takes in our treatment of certain dictators. He calls for more prudent action, ever keeping in mind that: "Throughout Latin America, a strong and irresistible trend toward freedom and democracy is evident. We should watch this trend in each country, and encourage it in any way that may be appropriate, without violating the fundamental policy of non-intervention."

In increased degree our American businessmen should continue to seek clearer knowledge of and urge greater participation in the industrial development of Latin America. To help lift up millions of people to a decent standard of living is a challenge worthy of the richest nation in the world. It is a challenge to answer with the vision, faith and willingness to take a risk of our pioneer forefathers.

Well may we take to mind the words of the late Pope Pius XII: "The unequal distribution of the gifts and wealth of nature imposes upon men the moral obligation to help each other, each according to the enlightenment and strength he has received. The proportions of this obligation ceaselessly increase with the gradual expansion of the power of the social or national groups."

A Vanquished Christian Socialist

THE SAD STORY OF CHARLES KINGSLEY

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IT WAS CHIEFLY BECAUSE he died under the shadow of a great shame that Charles Kingsley is remembered. But he had other titles to reputation viz., as a vigorous member of the Christian Socialist Movement, an opponent of teetotalism, a composer of some delightful lyrics, and the author of novels with a purpose. The direct purpose of some of his stories was to fight against the social injustices of his time; the indirect purpose of others was the vilification of the Catholic Church.

It was a love affair which turned Kingsley from a militant atheist to an equally militant churchman. While he was an undergraduate at Cambridge University, he fell in love with Frances Grenfell who was seven years his senior. It was a case of attraction of opposites. Kingsley was a lean, stammering, unhandsome youth, and an

atheist who noised his unbelief abroad. Frances was a pious High Church woman and a devout Christian who felt it was her mission to convert this atheist who spent so much time in card-playing, fencing and boxing with a Negro. Her efforts were suddenly crowned with success when she gave him a copy of *The Kingdom of Christ*, by Frederick Denison Maurice, one of the leaders of the Christian Socialist Movement.

The Christian Socialist Movement

The Christian Socialist Movement was founded in England in 1848, the year of revolutions, and seven years after the publication of Tract 90. The *Communist Manifesto* had just been issued, and many earnest Anglican pastors began to realize to what a tragic pass the Protestant ethic of the two moralities had led society. The aim

of the movement, it was explained, was to make the Incarnation relevant to the questions of slum-congestion, unemployment, social security and all the problems created by the Industrial Revolution. They concluded that the individualistic philosophy of Protestantism, together with its stress on the unlimited rights of the individual in private judgement, was no longer acceptable. To quote one Protestant commentator: "Protestantism has been forced to yield to the view that Christianity is social and corporate, that it cannot be understood apart from the institution, the Church. The economic theory of Capitalism, the typical product of Protestantism, has been shattered by Socialist writers. Even in Free Church circles, there are signs of change. The New Theology campaign of a quarter of a century ago stressed the corporate and sacramental... The trend of religious thought is certainly not in an extreme Protestant direction." (*Catholicism and the Need for Revolution*, F. H. Amphlett Micklewright)

The reckless and misleading use of terms is indicative of the mental confusion which later vitiated the movement of the Christian Socialists. While it distributed copies of Pope Leo XIII's *Rerum Novarum*, and followed with interest the thoughts and practices of Kolping and Bishop Ketteler, it admitted to its ranks men such as Kingsley whose anti-Catholic spleen vent itself at the slightest irritation. On Catholic matters Charles lost his head completely.

The Tractarians, under Newman, were achieving slow and unspectacular gains during the rise of the Christian Socialist Movement. The contrast between the rediscovery of the old religion, which was found to be in no wise irrelevant to the social problems of the time, and the "Liberal Catholicism" which arose out of Maurice's movement, was typified in the characters of the gentle and scholarly Newman, obedient to the Light at the cost of very heavy sacrifices, and Kingsley, fanatically opposed to all dogma, violent in nature and inconsistent in his religious attitudes. Here was a clergyman of the Church of England, a chaplain royal and canon of Westminster, who had been severely censured by his superiors for writing an indecent book, who praised the works of Rabelais—"were he seven times as unspeakably filthy as he is, I consider his works as priceless in wisdom and often in true evangelical godliness"—who spoke on Charterist platforms, and applauded the Darwinians in their attacks on Revelation.

The Social Novel

The social novel was popular in Kingsley's day. In it was set forth the social injustices under which so many unfortunate people were forced to exist. Dickens was, of course, the Supreme master of this medium. He achieved many social reforms through his stories of the hardships and distresses of the exploited and underprivileged. Charles Reade, Disraeli and Mrs. Gaskell had achieved similar, if lesser, successes in the same genre. Added to these was Kingsley's *Alton Locke*, *Yeast*, and *Two Years Ago*. In these he examined the frauds and injustices by which the working classes were oppressed, and showed how their violent reactions were expressions of a manly desire for social justice. He accepted class distinctions, but showed how they need not necessarily lead to class war. In the first of these novels he showed how a poor man learned to appreciate the rich, and in the second how a rich man came to appreciate the poor. What Christianity there is in these novels is of the filleted, humanistic kind. Kingsley had great faith in the goodness of human nature and the power of loving kindness, except when human nature was shared by his enemies, notably Roman Catholics.

He gathered the data and copy for these novels when he was rector at Eversley, soon after his marriage in 1844. Yet, at the time of the Crimean War, when he was preaching peace between employers and employees, and a Christian compromise between Capital and Labor, he wrote, as he was about to depart on a rabbit-shooting expedition: "Would the rabbits were Russians, tinpot on head and musket in hand. Oh, for one hour's skirmishing in those Inkermann ravines and five minutes with butt and bayonet as a *bonne bouche* to finish off with."

Kingsley's variable zeal for social justice was surpassed by his abiding hatred of the Church of Rome. So he devoted another two novels to express his no-popery fervor. One was *Westward Ho*, which lauds the plain, blunt Englishman's dismissal of Latin civilization, and the vaunted superiority of the Protestant Saxons over the Catholic Latins crammed with cunning and cruelty. In the other novel, *Hypatia*, he attacked celibacy and asceticism because, like Luther, he found them too difficult for his nature and decided to make a virtue of vice. "God must count drunkenness as a minor sin, a small daily sin," wrote Luther on one occasion. And on another: "If I have a can of beer, I want the beer-barrel

as well." In an article for *The Christian Socialist*, Kingsley wrote the following passage which the prudent editor suppressed: "O my teetotal brothers, in God's name, as one who has studied long and deeply the history of ancient asceticism, I entreat you to pause and beware . . . So did the early monks abstain from marriage. The vice of medieval celibacy was exactly analogous to the vice of modern teetotalism."

Inconsistencies

It was a pleasant aspect of Kingsley's inconsistent nature that he could write charming tales and poems for children. His adaptation of the old Greek fables, entitled *The Heroes*, *Waterbabies* and *Madame How and Lady Why*, which deal with natural history, are among the best books ever written for children.

At the same time he stoutly defended Governor Eyre in his methods of suppressing the Jamaican disturbances. Encyclopedists are not very helpful when they describe him thus: "His temper was hot and kept under rigid control; his disposition tender, gentle and loving, with flashing scorn and indignation against all that was ignoble or impure." His controversy with Cardinal Newman did not bear out any of these assertions. He had a hatred of the Tractarians in general and of the gracious and saintly Newman in particular, with whom he ached to cross swords. Impatient of a chance occasion to do so, he created the occasion in his review of Froude's *History of England*. He maintained that "a deed might be a crime or no crime at all—like Henry VIII's marriage to his brother's widow—according to the will of the Pope." He continued: "What rule of morality, what eternal law of right and wrong, could remain in the hearts of men bred under the shadow of so hideous a superstition?" Then he passed from the virtue of purity, protesting overmuch for an admirer of Rabelais, to the virtue of truth. It was the following passage, which appeared in the January, 1864, issue of *Macmillan's Magazine*, which provoked the story which finally overwhelmed and extinguished the choleric Kingsley: "Truth for its own sake had never been a virtue of the Roman clergy. Father Newman informs us that it need not, and on the whole, ought not to be; and that cunning is the weapon which heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage.

Whether this notion be doctrinally correct or not, it is at least historically so."

The Giant Aroused

The slander reached Newman in his retirement at the Oratory in Birmingham, where, after a life of conflict and almost superhuman labors in the promotion and defense of truth, he sought peace to prepare his soul for eternity. The slander, he well judged, was directed not only at him personally—and he calculated the Canon's antipathies very justly—but against the whole Catholic clergy, and represented the crude and uncritical approach to the high and hidden things of God of the great mass of the British reading public. Up to that time the Catholic Church in England was confined to the catacombs of social and political ostracism, and was slowly emerging. Kingsley, by brute male force, thought to make her retreat again. Newman turned the occasion to a sudden and splendid resurrection.

It was not enough that the sermon entitled *Wisdom and Innocence*, which Kingsley had so wilfully misrepresented, had been delivered by Newman in his Anglican days. With some effort Newman succeeded in making the slanderer publish the following apology in *Macmillan's*:

Sir:

In your last number I made certain allegations against the teachings of the Rev. Dr. Newman, which were founded on a sermon of his entitled "Wisdom and Innocence."

Dr. Newman has by letter expressed in the strongest terms his denial of the meaning which I have put into his words.

No man knows the use of words better than Dr. Newman; no man, therefore, has a better right to define what he does or does not mean by them.

It only remains, therefore, for me to express my hearty regret at having so seriously mistaken him, and my hearty pleasure at finding him on the side of truth in this, or any other matter.

Charles Kingsley

The hale and hearty Kingsley felt he had made a clever *amende honorable*. The public, indeed, hardly expected that a Catholic priest would dare defend himself, or if he dared, would do so with a mild show of ineffectual boldness. Newman, in this as in other matters, showed that the hour had come for counter-attack and advance for the Church.

The Table Turned

Later the great Oratorian published the correspondence between himself and Kingsley and added his reflections, which have taken their place among the master pieces of irony and satire.

"I shall attempt a brief analysis of the foregoing correspondence," the reflection began, "and I trust that the wording which I shall adopt will not offend against the gravity due both to myself and the occasion. It is impossible to do justice to the course of thought involved in it without some familiarity of expression.

"Mr. Kingsley begins, then, by exclaiming: 'O the chicanery, the wholesale fraud, the vile hypocrisy, the conscience-killing tyranny of Rome! We have not far to seek for evidence of it. There's Father Newman, to wit: one living specimen is worth a hundred dead ones. He, a priest writing of priests, tells us that lying is never any harm.'

"I interposed: 'You are taking a most extraordinary liberty with my name. If I have said this, tell me where and when.'

"Mr. Kingsley replies: 'You said it, Reverend Sir, in a sermon which you preached when a Protestant, as Vicar at St. Mary's, and published in 1844; and I could read you a very salutary lecture on the effects which that sermon had on my own opinion of you.'

"I make answer: 'Oh, *not*, it seems as a priest, speaking of priests; but let us have the passage.'

"Mr. Kingsley relaxes: 'Do you know, I like your *tone*. From your tone I rejoice, greatly rejoice, to be able to believe you did not mean what you said.'

"I rejoice: '*Mean* it. I maintain I never *said* it, whether as a Protestant or a Catholic.'

"Mr. Kingsley replies: 'I waive that point.'

"I object: 'Is it possible! What? Waive the main question? I either said it, or I didn't. You have made a monstrous charge against me, direct, distinct, public. You are bound to prove it as directly, as distinctly, as publicly; or you own you can't.'

"'Well,' says Mr. Kingsley, 'if you are quite sure you did not say it, I'll take your word for it, I really will.'

"'My *word*! I am dumb. Somehow I thought it was my word that happened to be

on trial. The *word* of a professor of lying that he does not lie.'

"But Mr. Kingsley reassures me: 'We are both English gentlemen,' he says. 'I have done as much as one English gentleman can expect from another.'

"I begin to see: he thought me a gentleman at the very time that he said I taught a system of lying. After all, it is not I, but Mr. Kingsley who did not mean what he said. *Habemus confitentem reum.*"

The Coup de Grâce

Then Newman delivered the *coup de grâce* of the unequal duel, citing a passage from Scott's *Fortunes of Nigel*, so pointedly accurate: "O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation and Steenie lecturing on the turpitude of incontinence?"

Like every bully at bay, Kingsley made wild and wide attacks on Newman as the acid of the satire bit deeper in his confused mind and the laugh on him swelled in volume.

Newman had shown mastery in the fields of scholarship and serious literature. But even his friends were amazed, and delighted, to see his masterly use of satire and the delicate instrument of irony.

Having brilliantly outplayed Kingsley at his own game, the aged Cardinal considered the time opportune in which to place his own position on permanent record. He worked with extraordinary energy, sometimes for twenty hours a day, to produce his masterpiece, the *Apologia pro Vita Sua*. Kingsley was dismissed thus: "Mr. Kingsley has read me from beginning to end in the fashion in which the hypothetical Russian read Blackstone; not, I repeat from malice, but because of his intellectual build... And now I am in a train of thought higher and more serene than any which slander can disturb. Away, Mr. Kingsley, and fly into space..."

When the defeated and deflated Kingsley died ten years later, the Cardinal prayed for him in his Masses.

We have overlooked yet one more title to remembrance: it was Kingsley who coined the phrase *religion is the opium of the people*. Marx pilfered it, and used it with devastating effect as a slogan for atheistic Communism. It was unfortunate that Kingsley did not challenge Marx on the precise meaning he attached to the plagiarism.

Warder's Review

Search Without Warrant

A RECENT DECISION of the U. S. Supreme Court holds that it is lawful under certain circumstances for a public health official to search a home without either the owner's permission or a court warrant. That this decision is at variance with our traditional concept of the immunity of our homes against unwarranted search and seizure is abundantly attested by the barrage of criticism voiced against it in our Nation's press, both religious and secular.

The case decided by the Supreme Court originated in Baltimore where an inspector of the city health department, in the enforcement of a rat control ordinance, tried to inspect a house without a warrant. The owner was told that there was evidence of rat infestation. When he refused entry to the inspector who had no search warrant he was fined \$20 for refusing to permit inspection.

In sustaining the penalty imposed in this case, Justice Felix Frankfurter and his colleagues in the majority decision—Justices Clark, Harlan, Whittaker and Stewart—took the view that the Baltimore home owner had not been deprived of due process of law. They emphasized the important part which sanitation plays in modern urban areas, and found that no warrant had been required in Baltimore health law inspections since 1801. Such inspections, they argued, are not the same as a search for criminal evidence, but are simply an effort to determine whether conditions exist which are prescribed by the health code. According to them, the Fourth Amendment is not contravened by permitting such inspections without a warrant.

The majority ruling was by a narrow five to four margin. In the dissent, Justice Douglas, speaking for Chief Justice Warren and Justices Black and Brennan, found the decision at variance with many Supreme Court precedents and in open conflict with the Bill of Rights. He stated: "The decision greatly dilutes the right of privacy which every home owner had the right to believe was part of our American heritage. We witness indeed an inquest over a substantial part of the Fourth Amendment."

There is no question that the Fourth Amendment protects the citizen against police search of his home without a warrant when the search is made to gather evidence for a criminal prosecution. Should not the citizen enjoy the same protection in regard to health inspection? Granted the necessity of enforcing the health laws of the community. Of at least equal cogency is it that the home owner have the full protection of our constitutional system. If a court and not a policeman must authorize a search of the citizen's home, it seems only reasonable and consistent that a court, and not a health official, must authorize inspection if the citizen objects to it.

It does not seem that enforcement of city health laws will be seriously hampered if a court warrant is required in those cases where a citizen refuses entry for inspection of his home. Such cases will be rare. On the other hand, there is at stake our precious right of privacy which must be retained intact and which must be safeguarded from any possible erosion. We can only hope that the Supreme Court will soon find occasion to review its finding and reverse its recent decision.

Schism in the Orient

THERE ARE RUMORS that the Communists have plans for bringing about a complete cleavage between the Catholic Church in China and Rome by setting up a Chinese "pope". Such a move would consummate the mischief begun last year when brain-washed bishops unlawfully consecrated twenty new bishops. These episcopal consecrations were unlawful because they lacked the authorization of the Holy See and the candidates were not appointed by the Supreme Pontiff.

The validity of these episcopal consecrations is another question. Theologians and canonists say that there seems to be no ground to doubt their validity. According to available evidence, the consecrating bishops did not act under the compulsion of physical force. We can reasonably assume that they were threatened by the Com-

munists and were thus affected by fear. But actions performed under grave fear are still human acts since they are not completely involuntary. Fear may diminish, to some degree, the responsibility, but it does not destroy the human act and its imputability.

Thus it is that the Church in China is the victim of a peculiarly diabolic force which, not content with inflicting the cruel lash of persecution, is also bent on driving in the wedge of schism. According to a writer in the May issue of *The Homiletic and Pastoral Review*, it would be premature to say that by the illegal consecration of bishops the Church in China has fallen into schism. Chinese Catholics, clergy and laity, for the greater part are still internally attached to the Holy See. Reports of the punishment of those opposing the new trend testify to this.

But the unity and the hierarchial order of the Church in China is seriously threatened. Complete schism is, of course, the aim of the Communists. They have already gone a long way toward the attainment of their objective.

The Baltic States—We Must Not Forget Them

WHILE THE COUNTRIES behind the Iron Curtain in Europe have one tragic fact in common—loss of freedom and independence—the degree of oppression under which they exist varies greatly. There is little doubt but that the hand of Soviet despotism presses most heavily on the people in the Baltic States. Here the suffering is much greater than in countries like Poland, Hungary and Czechoslovakia. These latter countries are satellite nations, enjoying at least a fictitious autonomy. The Baltic States, on the other hand, having been forcibly incorporated into the Soviet Nation in 1940, are not accorded even the hollow consolation of a fictitious sovereignty.

The enforced isolation of the Baltic Nations from the Free World is stricter than that of most other areas under Soviet rule. To hide the atrocities committed there, the Soviet authorities have allowed no foreign diplomats or newsmen to enter these countries. However, a picture of the situation in these countries can be pieced together from the reports of a few escapees and returned German war prisoners. A few such facts from Lithuania are telltale and

reveal the tragic situation that exists there as well as in Latvia and Estonia. Thus we learn that all of Lithuania's intellectuals and religious leaders have been exiled to Siberia for forced labor or imprisonment. Many have died as a result of torture or hardships. A total of some 500,000 persons have been exiled since 1950. While still independent, Lithuania had a population of about three million, eighty-five per cent of whom were Catholics.

Among those sent to Siberia were about four hundred priests and several hundred nuns. Today there are only some eight hundred priests left in Lithuania, compared with an estimated 1,800 before 1940. Despite brutal oppression, no priests are known to have agreed to work for the Reds.

No religious communities remain in existence and all the properties of former communities have been confiscated. All but two seminaries have been closed. The two which remain open have at present a total enrollment of seventy. In 1937 there were 716 students in nine seminaries.

It is almost twenty years since Soviet Russia perpetrated its genocidal annexation of the Baltic States. These nations no longer figure in the news. Have we permitted them and the story of the tragic suppression to fall back into complete oblivion? It would almost seem so. And yet simple justice demands that the Free World keep alive not only the memory of these three small victims of Soviet tyranny but also the cause of freedom for which they have suffered and continue to suffer.

The masters in the Kremlin seem to have been right in relying on the short memory of the Free World. A new act of tyranny on their part will usually evoke an outburst of resentment and condemnation on our part. It does not take long, however, for our resentment to subside and ere long the Free Nations find themselves again doing "business as usual" with the Soviet despots. How quickly did we not recover our composure after the brutal suppression of the Hungarian people in 1956! Certainly our ability to quickly forget Communist atrocities must have encouraged the Chinese Reds in their recent suppression of the people in Tibet. Anent our unhappy facility for shrugging off our responsibility to oppressed peoples, the *Catholic Herald* of London stated in its issue of April 24:

"The wave of emotion (over the Hungarian suppression) subsided—as waves of emotion do—

leaving behind it all too little of any real consequence. Sympathy for the Hungarian people soon spent itself and in some cases was replaced by irritation. Before long a public which had so recently been distressed and agitated was trying to forget everything associated with those fantastic days when unarmed men and women had thrown themselves at Soviet tanks in the streets of Budapest.

"On the basis of past experience the Russian leaders undoubtedly already believed that the public memory is short. Living in an escapist age, people quickly forget even the worst horrors perpetrated against others. Events since 1956 have demonstrated all too vividly that the men in the Kremlin were right.

"No new approach to the problem of Communism grew out of the Hungarian tragedy. Still less did any new appraisal of our Western way of life and its values emerge.

"Hungary proved to the Chinese leaders that you may goad and crush a small nation, hound down all those who show any sign of independence, treat its religion with contempt, then dig in your heels and wait for the furor to subside. Very soon the protests will die down and the easy conscience of the West will slumber once more.

"If the religious leader of the Tibetan nation is now in exile and a leaderless people are terrorized into submission to Communist rule, we must ask ourselves how much of the responsibility is ours."

While keeping our consciences alive to our responsibilities to the people of Tibet and Hungary, as well as to all others languishing behind the Iron and Bamboo Curtains, let us not forget the Baltic States whose tragic hour struck much sooner than that of other victims of the Soviet tyranny.

Contemporary Opinion

IT CANNOT BE EMPHASIZED too frequently, nor too strongly, that the American public school is not a state school, maintained by the government for the benefit of the children of all the people. From this it follows that those who work in the school, be they administrators, teachers, or maintenance personnel, are not public officials, as the mailman or the policeman; the latter work for the federal or the city government, while the school employee works for neither.

That all this is true is clearly implied in the system utilized to build and operate our public schools. They are not maintained by our city, state or national government, but by a special board of education, elected or appointed to represent (that is, to act in the name of) the parents of each community. The school building, therefore, does not belong to the city or state, but to the parents; the teacher works, not for the government, but for the parents of the place in which the teacher serves.

This is the American system—all too rarely appreciated in its full significance. (*The Way*, March 18)

After reviewing statements by leading representatives of business and labor on our economic outlook, the Rev. B. W. Dempsey, S.J., concludes:

"The forecasts indicate clearly the illusion we maintain in our economic thinking.

"Here are two groups of people whose actual welfare is wholly bound up in their efficient daily cooperation in the reduction of money costs to increase real income.

"Each blames the other for the price rises which result from each one's blaming the other for the inflation that results when both run to the government for more inflation to float their common craft off the economic shoals of incompatible cost-price relations on which their own mistaken policies periodically strand them." (*Catholic Herald Citizen*, February 28)

The American Catholics are greatly addicted to door-to-door canvassing; but then, all Americans like it, and Jehovah's Witnesses are thoroughly American in this. The old saying that when the telephone rings an Englishman is annoyed but an American is flattered, while it shows the Americans in the more attractive light,

also reveals a mentality which makes the canvasser's task much easier across the Atlantic. England is a country of high walls, where a brisk trade is done in plates saying "No Hawkers, No Canvassers" on the gates of quiet houses in quiet streets where there is nothing going on beyond the arrival of tradesmen's vans. But these are middle-class prejudices and they do not reach through the population. Those who canvass, even politicians, are almost invariably received with politeness. I remember the author Anstey telling me of his experiences canvassing for the Conservative candidate, of one woman who shouted from upstairs, "I'm not coming down, because I'm only voting for the Lord Jesus Christ," and of another, of a different outlook, who, when the parson called, and her daughter, opening the door shouted, "Ma, religion," shouted back, "Not today, thank you."

The Tablet, London, April 18

During an afternoon lecture in the spring of 1910, Thomas Nixon Carver, as reported by Alan Gregg,¹⁾ vice-president of the Rockefeller Foundation, made this prophetic statement: "Gentlemen, anyone could assay to write a record of the human race in terms of its survival of adversity. And there has been adversity in three principal forms: epidemic disease, war, and inadequate nutrition up to the point of famine. Now, gentlemen, medicine has made enough headway, so we do not have to be afraid of as many epidemic diseases as was the case a hundred years ago. Transportation and communication have made enough headway, so that, aside from the almost uncontrollably large populations of China and India, no river valley in western Europe need fear famine because food can be transported on credit relatively cheaply. I do not think that the time of warfare as a serious form of adversity has passed (then Carver took off his glasses and looked over the class), but I do not suspect that many of you young gentlemen will live to see a time for which neither by tradition nor experience are we particularly well prepared, because the struggle of the future is going to be who will survive prosperity, not adversity. We have had a long racial experience on surviving adversity, but what do we know about surviving prosperity?"

¹⁾ *Man's Role in Changing the Face of the Earth*, Will L. Thomas, Jr., et al., ed. U. of Chicago Press, 1956, Lib. of Congress Cat. No. 56-586.

In April, fifty-one Methodist Bishops met in Washington and put a series of questions to four candidates for the U. S. Presidency. Senator John F. Kennedy, the lone Catholic in the group, was the only one asked about Church-State matters. Commenting on this rather strange inquisitorial session, John Cogley in *Commonweal*, May 8, writes *inter alia*:

"If a group of Government officials and potential candidates appearing before a Board of Bishops to answer the Bishop's questions about political matters is not a breach in the wall we hear so much about, I will eat my shirt.

"Still, to Bishop Oxnam and others who might be counted on to protest were the assembled Bishops Roman Catholic, the whole proceedings seemed proper. After all, *they* believe in separation, so when they breach the famous wall, the wall is not really breached. But the Catholic Bishops—well, they cannot be trusted, so when they breach the wall it is really breached. That must be it. The only way you can breach the wall without breaching it is to sit on it.

... I conclude that all the talk we have had to listen to about the impregnable wall of separation was wind. The real issue, it appears, is not separation at all; the principle of separation, rather, has been used as a weapon to carry on a polemic against Catholicism.

In recent speeches and interviews in the Midwest, Mrs. Eleanor Roosevelt has touched upon the problem of farm surpluses, charging that in view of the many hungry people in the world, it is only laziness which keeps our officials from arriving at a solution.

Attentive listeners must have noted that Mrs. Roosevelt did not even suggest in broad outline the way in which an answer to this thorny question would be reached. We feel that of late there has been too much negative criticism of public policy, springing from political expediency, and that we are here touching upon another example of it.

Alert listeners may also have harked back to the ideas with regard to surpluses which Mr. Wallace put into effect during the Roosevelt regime, when crops were plowed under and animals widely slaughtered. Or they may have thought of Mrs. Roosevelt's pet scheme for dealing with surplus populations—a plan which richly deserves to be regarded as the product of lazy thinking. (*The Catholic Missourian*, March 1)

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

The Coal Industry's "One Voice"

SEVERAL PUBLISHED statements made by noted speakers on the Feast of St. Joseph the Worker, May 1, take cognizance of a deterioration in labor-management relations in our country. Reference was made to a hardening of attitudes on both sides of the bargaining table.

Such a trend is truly regrettable especially today when our national economy is passing through a crisis caused by various factors among which are automation and a stiffening competition in the world market. Perhaps there is a lesson to be learned by all and sundry from one of our industries which has been having its own troubles in late years. We refer to our soft coal industry which has suffered much as a result of competition with other types of fuel and foreign markets.

Sometimes referred to as a "sick" industry, coal has recently made a giant stride forward in its organizational structure—a move which should prove effective in helping to restore the industry to a solid basis. The new organizational set-up is announced in the March 1 issue of the *United Mine Workers Journal* which tells of the formation of the *National Coal Policy Conference*, an over-all organization designed to advance and promote the interests of the soft coal industry. The establishment of the NCPC was made public in Washington on February 25 by George H. Love, chairman of the new group and chairman of the Board of Consolidation Coal Co.

It is the composition of the new conference which proves most interesting: It includes the United States Mine Workers, coal operators, several coal-carrying railroads, coal-using electric utilities and some industry equipment suppliers. Thus we find the various interests represented in these groups joining forces in a spirit of solidarity extending beyond the coal industry itself to include related industries. Obviously the participants do not feel that their interests are mutually in conflict but rather that they are best served when the good of the whole industry is safeguarded and promoted.

The person most responsible for the National Coal Policy Conference is John L. Lewis, presi-

dent of the UMW, who broached the idea in a speech on May 5, 1958, at the Coal Convention of the American Mining Congress in Cincinnati, Ohio. On that occasion Lewis urged that the coal industry be represented by "one voice," an organization that could speak for the entire industry, including workers.

While the direct and primary purpose of the NCPC is to give the coal industry "a common voice to focus the attention of the government and the American people upon the efficiency of the nation's basic industry," it is expected that many other effects will accrue from this type of association. We would not go so far as to say that this conference is a perfect example of a vocational group as envisioned in *Quadragesimo Anno*. Yet we certainly must regard it as being in harmony with the spirit of group-cooperation as advocated by all modern Popes. It is obviously a great stride in the right direction in the field of industrial relations. The basic of labor-management relations need not, and should not, be one of antagonism growing out of conflicting interests, for ultimately the interests of both groups are inextricably bound together. The members of the NCPC have learned this.

Congressman Clarence Cannon of Missouri spoke sharply to Congress about the inflationary spiral in which our country is caught. "Lenin, the progenitor of modern Russia," he noted, "once said that Germany will arm herself out of existence, England will expand herself out of existence, and the United States will spend herself out of existence." He continued: "The first two predictions have at times come very close to consummation, and the third awaits the decision of this Congress."

We agree with those who regard the succession of crises which Khrushchev creates as grave, but as less dangerous than the federal tendency of recent years to spend gigantic sums for every conceivable project without thought of the limitations of the national treasury.

(*The Catholic Missourian*, April 5)

Discussion Groups

ONE SIGNIFICANT phenomenon (let us hope it is significant), often connected with the "lay apostolate," is the discussion-group. The Y. C. W. "gospel-enquiry" is one form, the more recent "Patrician" meetings under the auspices of the Legion of Mary are another; then there are Cana groups and various similar symptoms at the parochial level in the U. S. A. The one clear detail that one gathers about Father Lombardi's "Movement for a Better World" is that his new-style retreats consist mostly of discussions, in which everybody says what he thinks. All this is encouraging for those who think that discussion—free discussion—is a necessary part of education, including education in religion.

* * * *

Speaking (in 1956, I think) to some students who had done well in higher religious instruction, Pope Pius XII spoke of "the rocks of doubt" which await the souls of the young. He said:

"Here we are not speaking of the doubt which could be called 'dynamic,' the kind that is fruitful and constructive; the doubt which is 'born at the foot of the truth,' and stimulates to new study and new conquests. The kind of doubt we are thinking of is 'static' doubt, which strikes its roots nearly always in the soil of ignorance, or at any rate in feeble and incomplete knowledge.

"You will need to clear up, every time and thoroughly, all the difficulties which will occur to imperil your certainties after you have gained them, perhaps with much trouble. To do that, you should turn to your professors, to doctrinal books that are deep and objective, and to your own companions who may be further on than yourself.

"Don't forget that discussion, lively and well-directed discussion, can be, for yourself and for others, a first-rate means of getting ideas clear."

It goes without saying that, to be educationally fruitful, discussion presupposes a certain amount of preparation. The mere voicing of ignorant opinions and prejudices, such as the usual public-house argument on religion, may have its emotional uses but is not education and is unlikely to lead to truth. Everybody taking part in a discussion needs to have given some minimum of thought or reading to the chosen topic, the opener (if any) is ready with what he is going to say, and the leader, however slow to intervene, is at home in the subject himself. In such conditions,

and with a large group breaking up temporarily into smaller groups when necessary, the "discussion method" can become a valuable activity in the later stages of school-life and after. An incidental (but very great) advantage of it is the way it provides the teacher with opportunities for "occasional" teaching, the seemingly unpremeditated remark at the right moment, which is so much more acceptable and helpful than dogmatic lecturing to most of us, and especially to the young.

Can genuine free discussion take root and grow in the Church of today? If that is what is happening, we may hope that a wonderful new flowering of the apostolate is in sight.

F. H. DRINKWATER¹⁾

The Parish, Dynamic Center of Catholic Action

BECAUSE OF ITS IMPORTANCE in the structure of the Church, and because of its prominence in the lives of Catholics, the parish has special relevance to the lay apostolate. This relevance was happily stated by Archbishop Denis Hurley, O.M.I., of Johannesburg, South Africa, in the conclusion of a paper titled "The Parish, Dynamic Center of Catholic Action." The Archbishop's statement reads thus:

"The parish is a vital consideration in any comprehensive and methodical approach to Catholic Action. Firstly, because it is generally the most recognizable and effective lay social unit in the Church above the level of the family. Secondly, because the success of Catholic Action depends to a very great extent on priests.

"In the words of Pope Pius XII in a letter to the Hierarchy of the Argentine: 'With regard to the participation of the clergy in this sacred undertaking, it must be remembered that, though Catholic Action is activity of the laity, from the very nature of things it cannot begin, it cannot grow and it cannot produce results without the devoted and wholehearted efforts of priests.'

"Now the great majority of priests in the world are involved in parish work. Consequently, if Catholic Action is to have the widespread support of the clergy necessary for its success, Catholic Action must develop in close association with the pastoral work of priests and in terms of the parish. The parish, in fact, must become a dynamic center of Catholic Action."

¹⁾ *The Tablet*, London, April 18.

SOCIAL REVIEW

Catholic Migration Congress

THE FOURTH CONGRESS of the International Catholic Migration Commission will be held in Ottawa, Canada, August 21-25, 1960. The theme of the congress will be: "The Integration of Catholic Immigrants."

The committee in charge of the preparations for the congress is headed by James J. Norris, President of the ICMC and European Director of Catholic Relief Services—NCWC. Mr. Norris will be assisted by the Vice-President of ICMC, Msgr. Armand Malouin.

Irish Racial Tolerance

ACCORDING TO THE *Irish Times* of February 20, the Irish in Britain are considered to be the racial group most friendly to colored people. This estimate of Irish racial tolerance was made in a report issued by the United Kingdom Association of Colored Citizens, an organization comprising most colored students in British universities, whose object is to encourage the scientific integration of colored people in white communities.

The Irish were praised in the report for their friendliness and hospitality extended in their homes to colored people. The report states: "When you meet an Irishman in the work-shop, the factory, the street or in the home, he extends the hand of genuine friendship. The most cordial relations exist between the Irish and the colored people."

The reason given for Irish racial tolerance is "their deeply religious background."

Automation and Human Dignity

BISHOP HENGSBACH, youthful Bishop of the Diocese of Essen, recently told a meeting of five hundred employers that they should not permit automation and new inventions to take precedence over man's dignity. His Excellency stated: "We should not make inventions, should not raise the output, or employ automation and rationalization without asking the question: 'What is best for him who has to live in this industrialized, technical world?'"

Declaring that primary importance should be given to human cooperation, the Bishop added: "We should not forget that the workers are not only our employees, but also fathers, brothers, husbands and sons. The Church feels responsible for all these people."

Clerical Attire

AN OBSCURE PARAGRAPH tucked away in the *Proceedings* of the Sacred Congregation of the Council for the past year may prove to be the first move to bring about a change in the Italian scene. The paragraph empowers Bishops "in special cases" to allow priests to take off the soutane (cassock) and put on "civilian" clerical dress outside their churches. The soutane will continue to be worn when the priest is exercising the duties of his priesthood.

The Italian clergy have been looking for the day when they would be permitted to move about in public without wearing the soutane. The wearing of the soutane in public was imposed by Pope Pius IX at a time when religious and political issues were intertwined, and it was deemed necessary to set the clergy apart from the rest of the world and show the Church's courage and unity under fire.

Priests in Italy today complain that the ankle-length cassock is cumbersome for travel, especially on bicycles, motorcycles or scooters, the common means of transportation all over Europe. They claim also that the soutane has a psychological disadvantage.

Pope Pius XII ordered an investigation into the question of clerical dress reform and the present Holy Father is believed to favor it.

"People's Capitalism"

THE CHRISTIAN DEMOCRAT government of West Germany and the Catholic People's Party in Holland are pushing plans for what has come to be called "people's capitalism." All state-owned and state-run industrial property in West Germany (including the Volkswagen works) is to be denationalized and turned into private companies on a "people's share" basis within the next few years.

In Holland the Dutch Catholic Party has proposed that the state's capital stock be transferred to the people, so that the money market can be spread over as many little investors and depositors as possible. Both plans are directed to the goal of achieving wide distribution of property. Both stand in an imaginative middle position between Capitalism (ownership by a few) and Communism (ownership by the state). The main difference between the two plans is that the West German effort is being made under the sponsorship of the Bonn government, whereas the Dutch plan is essentially a proposal by the

Catholic Party, which no doubt is watching developments in Germany very closely.

As an initial move in the German plan, a hitherto publicly owned mining and steel company, the *Preussag*, has been transformed into a private company on a "People's Share" basis. These shares were offered, in small denominations, to (1) workers and employees in the industry in question, and (2) to persons with an annual family income of less than about \$3,700. The German people responded so enthusiastically that it may be impossible to give each subscriber a fraction of his demand. Thus it may be necessary to make allocations by lot.

The West German plan has been called the "most interesting social experiment made in post-war Europe." One commentator went on to express his hope that "if the experiment succeeds, West Germany would, by the middle of the 1960's, be the first country in the world to combine large scale industrialism with a property-owning democracy."

Catholic Party Dominant

THE CATHOLIC People's Party has become the largest political party in the Netherlands. It emerged to this position of strength after national elections earlier in the year, the main issue of which was whether the Netherlands should retain its present guided economy or move closer toward a system of free enterprise.

The CPP retained its forty-nine seats in the 150-seat Second Chamber and polled 31.6 per cent of the total votes. The Labor Party, formerly the largest, lost three seats in Parliament and polled 30.3 per cent of the total number of votes. The Communist Party dropped from seven to three seats and polled only 2.4 per cent of the total votes cast.

The greatest surprise of the Dutch elections was the large gains scored by the Liberal Party which stands for free enterprise. The Liberals won 12.2 per cent of the popular vote compared with 8.8 per cent three years ago.

The national Catholic newspaper, *De Volkskrant*, noted the impossibility of forming a coalition government made up of the Catholic Party and the two Protestant parties because they had failed to win a majority in Parliament. Nevertheless, *De Volkskrant* stated editorially that there was reason for great joy over the fact that the Catholic People's Party has again become dominant. It noted that some Catholic votes were lost to the Liberals and the Labor Party.

All-European Unity

EARLY THIS YEAR a congress for establishing an European community was held in Wiesbaden by the Association of European Federalists to which leading political heads of West Europe belong. England was represented at this meeting by former Prime Minister Attlee, France by former Prime Minister Schuman and former Ambassador to Germany, Francois-Poncet. Attending for Germany were the Premier of Württemberg-Baden, George Kiesinger, the country's Foreign Minister Brentano and Professor Hallstein, President of the European Economic Community.

A resolution adopted by the three hundred delegates contained five demands which, according to the congress, were essential for the defense of European freedom and for Europe's social and economic progress. These demands are:

1. Coordination of all presently existing European communities under one European capital.
2. Coordination of the foreign policy of the six West European countries by a permanent council to which governmental heads shall send representatives holding ministerial rank. Creation of a secretarial position to be headed by a "person prominent in political life."
3. Gradual extension of the European Economic Community to include Great Britain and the OEEC countries without alteration of the fundamentals of the Economic Community.
4. Fusion of the European Council and the OEEC which shall enable parliamentary control of all European technical organizations.
5. A European policy that would express economic solidarity with the countries of development and bring about a partnership between Europe and Africa based on equal rights.

The resolution likewise called for admission to the European Community of all who feel they belong. It includes a sentence directed to the East European peoples, which reads: "For the peoples now under oppression this Community offers the best possible aid; their place in this Community is even now assured."

Duty of Catholic Employers

THE THOUSANDS of Catholic employers, managers and industrial executives in Great Britain should be exercising a mighty influence in Christianizing British industry. This they are not doing.

This uncompromising statement was made in

Manchester at a meeting of Catholic industrialists by Mr. Alan Turner those pottery in Derby has won fame as a model of what a Catholic employer's factory should be. Mr. Turner urged his hearers to set up a local association of their own which would aid them in their efforts to introduce a more Catholic outlook in their businesses. He warned them, however, that they would have to study the matter carefully before taking action. "Terrible mistakes can be made by rushing at the task of Christianizing a factory." It must be done slowly, step by step. In this effort a diocesan association can help considerably. In his own diocese of Nottingham, Mr. Turner said, a Catholic employers and managers association has been formed with about two hundred members; the membership should be five hundred.

"Workers," stated Mr. Turner, "should not be looked upon merely as hands, but should be treated as intelligent and responsible human beings. Employers should study a worker's capabilities and give him the task he is best suited to do. Teach them to see their part in industry and their place in your organization, and they will be better workers. Friction will be avoided by taking them into your confidence.

"It is important for the workers to remember that the management must do the managing and the directors must direct. You would allow the workers to have a share in the say of the factory's running by having a workers' council. But it is not their job to decide policy."

Personalia

A TESTIMONIAL DINNER was given on April 14 to honor the Rev. Richard M. McKeon, S.J., by the faculty and students of Le Moyne College, Syracuse, N. Y. Representatives of labor, management and government joined with the faculty and students in paying tribute to Father McKeon who is Director of the Institute of Industrial Relations at Le Moyne. The well-known Jesuit author received recognition for his untiring work in the interest of labor peace for the past fourteen years.

Father McKeon's very interesting career includes the awarding of a doctorate of philosophy degree by the Gregorian University in Rome in 1936, and service as a chaplain in the military during World War II. The author of a weekly column on social and economic subjects in the *Catholic Sun* of Syracuse, he also contributes numerous articles to other publications, including *Social Justice Review*. Father McKeon's article on the Antigonish movement in the March issue of *SJR* won widespread acclaim.

India and the Co-Op Movement

A WIDER APPLICATION of the techniques of the Antigonish Movement was given as one of three measures required for economic improvement in India by a priest of the Kootayam Diocese, Kerala State. The other two measures advocated were investments to provide economic help and propaganda to increase understanding of Western intentions.

The priest in this instance was the Reverend Simon Kootoor who studied at St. Francis Xavier University, Antigonish, in 1957, for a master's degree in economics and a certificate in social leadership. The co-operative movement is more than fifty years old in India, said Father Kootoor, but it has operated among those who had some money and was government-imposed. Now the idea is to educate the people in self-help. This will be Father Kootoor's task in his own diocese after he returns there in July.

Commenting on mission problems in his native land, Father Kootoor said that India today does not hamper missionary work by native Christians within the country. But outsiders, other than from Commonwealth countries, do have difficulties. "But when Indians cannot come out freely as emigrants," he stated, "naturally the government objects to outsiders coming in."

Traffic in Obscenity

U. S. POSTMASTER GENERAL Arthur E. Summerfield recently called upon the American public to halt the Nation's half-billion dollar a year traffic in mail order obscenity. Appealing for public support in his intensified war on "barons of obscenity who are brazenly violating our homes and soliciting our children," the Postmaster General stated: "The people themselves hold the final answer because they can put these filth merchants out of business."

As an example of the unscrupulous tactics of the purveyors of filth, Mr. Summerfield told how the Post Office Department has cases where teenagers wrote away for auto parts and later received "sex instruction" advertisements. He also cited cases of new graduating classes whose names were taken from newspapers by filth merchants who circularized every member of the class. As an example of other alarming dimensions of the problem, investigations by government inspectors have developed positive evidence of the deliberate perversion of juveniles by promoters who induced

them to pose for nude photographs. The evidence in one case now pending before the United States Attorney reveals that two sixteen-year old boys who were employed to pose for the photographs and assist in the filling of orders received were subjected to perverted sexual acts by some of the defendants of the case.

Mr. Summerfield suggested the following steps to those who receive obscene material or advertisements:

1. Save all materials received, including the envelopes and all enclosures.
2. Report the matter immediately to the local postmaster, and turn the materials over to him.
3. Stand ready to sign a formal complaint and testify if criminal action should be necessary.

Mr. Summerfield explained that public cooperation at this time is particularly important because the Federal Government is armed with a new law which makes it possible to prosecute mail order filth dealers in local area courts. Formerly they could be prosecuted only at the point of origin of this material—usually a few big cities where obscene material dealers have taken sanctuary behind local technicalities and liberal court interpreters of what is obscene.

Vertical Integration on Farms

A REVOLUTION in agriculture threatens to make farmers in Canada mere hired hands of big companies, recently stated Alex Laidlaw, National Secretary of the Cooperative Union of Canada. "Vertical integration is bringing about a revolution in agriculture," he said. According to Mr. Laidlaw, vertical integration is the "control of production and marketing services under unified direction." It tends towards one single control of moving products from farm to market. The most common form of this practice is contract farming under which a farmer agrees to sell all his products to one processor.

"The farmer has to control vertical integration himself or he will become a mere hired hand in the whole scheme of farm production," warned Mr. Laidlaw. Farmers need education and organization to attain this control. Otherwise "they are simply raising somebody else's products for market."

Urging the farmers to establish cooperatives, Mr. Laidlaw stated that they must also organize as consumers. Farmers are now more important as consumers than they were in previous years when they supplied more of their needs from their own farms.

Franciscan Anniversary

A CEREMONY IN THE Archbasilica of St. John Lateran in Rome marked the observance of the 750th anniversary of the approval of the Franciscan rule. It was in this Archbasilica that St. Francis of Assisi made his religious profession in 1209, in the presence of Pope Innocent III.

Taking part in the recent commemorative rites as representatives of the four branches of the Franciscan Order were the following: Father Augustino Sepinski, Minister General of the Order of Friars Minor; Father Vittorio Constantini, Minister General of the Order of Friars Minor Conventional; Father Clement Neubauer of Milwaukee, Minister General of the Order of Friars Minor Capuchin; Father Lorenzo Hrzic, Definitor General of the Franciscan Third Order Regular.

In the course of his address to the assembled Franciscans, Pope John XXIII said in part: "May the voice of St. Francis, always sweet and powerful, be an attractive invitation to all for a concentration of invincible energies from various parts of the world where one works, suffers and fights spiritually against the spirit of darkness, so that the great tribulation which has struck the Church in these years may be calmed and turned into a blessing for the same oppressors of freedom and truth."

Air Conditioning a Mixed Good

ACCORDING TO A recent statement by a competent scientist, "comfort of the moment" provided by air conditioning may have to be paid for in the future in the form of new respiratory and circulatory disorders. The scientist, Dr. Rene J. Dubos of Rockefeller Institute, made this statement at the annual meeting of the National Academy of Science on Bioclimatology.

"It is obvious," said Dr. Dubos, "that air conditioning has already contributed to general comfort, relief of allergic symptoms, and an increase in working efficiency." From this it might appear "that control of the indoor environment is always desirable."

"In reality, however," Dubos continued, "air conditioning has biological implications that transcend comfort and working efficiency." He said that it is difficult to predict its distant and indirect effects. Little is known, for example, about the reaction of various organs "to sudden and repeated shifts from the hot humid atmosphere of the street to the cool and dry environment indoors." The upshot, he said, could be "new respiratory and circulatory disorders" in the future.

HISTORICAL STUDIES AND NOTES

THE CENTRAL VEREIN AND IMMIGRANT CARE

Appeal of the German Societies to the Central Verein on Behalf of German Immigrants, 1865

IN THE JUNE, 1923, issue of the *Central Blatt and Social Justice*, Mr. F. P. Kenkel published an appeal of the German Societies to the Central Verein on behalf of German immigrants. As an introduction to his evaluation of this document, Mr. Kenkel wrote:

"The feud over Cahenslyism after many years of peace has been revived in recent years. Mr. Maurice Francis Egan, former U.S. ambassador in Copenhagen, declared publicly that people had suspected Mr. Cahensly, when he visited this country in 1883, of broaching a plan 'for retaining the Catholic Germans, especially in the West, where they formed large groups, as still part of their native country.' And further, that 'this suspicion entertained by alert people' had been verified when in 1891 Cahensly handed the famous Memorial on the losses of the Church in the United States to the papal secretary Cardinal Rampolla. (Egan, *Ten years Near the German Frontier*, New York, 1919, pp. 166-167) Nay, more! On another page of his book Mr. Egan asserts with the mien of a man who knows his business that 'the German propaganda for controlling the Church in the United States had been well thought out in 1866.'" (Egan, *op. cit.*, page 159)

"In view of this calumny, which was repeated by some others," continues Mr. Kenkel, "every document which throws light on the aims of Mr. Cahensly in protecting immigrants, gains added importance. The Central Bureau has recently come into possession of a printed copy of the letter which the Office of the Catholic General Meeting of Societies of Germany in 1865 addressed to the Central Verein. Accompanying this letter was a pamphlet which contains in print the transactions, discussions and resolutions of said General meeting 'on the religious and moral dangers threatening German emigrants on their voyage to America and in that country proper.' (Printed in Trier, 1865, p. 16) These documents must be the starting point of every study of Cahenslyism. We shall reprint the text of this important document."

Mr. Kenkel tells us here again that the copy sent in 1865 to the office of the Central Verein in St. Louis, Mo., was lost and that it was only in 1921 that the copy supplied by Mr. Steinberg gave him the text of Mr. Cahensly's speech for publication. The original copy was sent in 1865, together with a response to the greetings extended by the General Convention of the Central Verein to the Katholikentag in Trier. Cahensly had nothing to do with this appeal to the Central Verein. Father Marx was vice president of the federation of German Catholic societies; Cahensly was only secretary of a special committee. He does not make mention of this appeal in his speech of Sept. 11, 1865. The appeal reads as follows:

Trier, September 20, 1865

Vorort (i.e., Office) of the Catholic General Meeting in Germany to the German Roman Catholic Central Verein in the United States of North America.

To

Its President, Mr. John Amend
St. Louis, Mo.

Praised Be Jesus Christ!
Most Honored Assembly:

The communication which the Tenth General Convention of the German Roman Catholic Central Verein of America, convened at the beginning of June in Milwaukee, has forwarded to the Seventeenth General Meeting of the Catholic Societies of Germany, was received with the greatest satisfaction by the afore-mentioned assembly. A large number of men who take the liveliest interest in the cause of God and His Church are assembled here in the city of St. Eucharius; they have come to this old and venerable city from all parts of Germany and are joined by hundreds of Catholic brethren from neighboring countries. They have been fortified by the blessing of our Common Father, the gloriously reigning Pope Pius IX, have been encouraged by the fatherly words of the Most Reverend Hierarchy of Germany, have been strength-

ened in their Catholic ideals, have been more closely knitted together in their opposition to the dangerous errors of our times and in the furtherance of old and new works of charity.

We have derived great consolation in our deliberations from the support imparted to us by our Catholic brethren of North America in our endeavors. The conviction that, despite separation of countries and oceans, the children of the Church are inseparably united by the same faith, the same love, the same enthusiasm for our common Mother the Church and the communion of prayer, raised our spirit.

We extend, most beloved Catholic brethren, our hand to you across the ocean and pray you to persevere with us in the common sentiments of fidelity and loyalty to the Church and her Head. We beg of you to continue to edify us also in future by your never-flagging charity.

We add to this the request that your society, which works so successfully, may direct its activity, first of all, toward relieving the conditions of the many German immigrants who, for the large part, even on their arrival at the ports find themselves helpless and without guidance, so that they drift into religious and moral corruption. May you devise ways and means to better their conditions and to shield them especially against dangers threatening their faith and religious life.

Continue, also in other matters, to uphold the Catholic cause in the most difficult circumstances in which you live. Continue to promote Catholic interests with that firmness which we admire in you and which edifies us so much. We German Catholics will remain united with you most closely in our endeavors and prayers.

Dr. Marx, Professor, Vice-President
Dr. Ladner, Secretary

This letter was printed in *Die Katholischen Volkszeitung* of Baltimore on December 2, 1865, whence it was reprinted in *Central Blatt and Social Justice*, September, 1920, p. 159, without any comment. It was reprinted a second time in the June, 1923, issue of the *Central Blatt* on pp. 91-92, with the following comment by Mr. Kenkel:

"This document, written almost fifty years ago, reveals on the part of the Central Verein and on

the part of the General Convention of the Catholics of Germany, an apprehensive mind in regard to the spiritual and corporal welfare of their Catholic kin who had emigrated. The transactions and resolutions mentioned above prove that General Convention of German Catholics and Cahensly had definitely and *exclusively* no other interests than the protection of the emigrants. We intend by this publication to make this document known to larger circles." (*Central Blatt and Social Justice*, June, 1923, p. 92.)

* * * *

The foregoing represents the second translation I have made of the German Societies' appeal to the CV. My first translation was made in 1943 as part of my history of Cahenslyism (pp. 31-34).

Father Colman Barry, O.S.B., in his *The Catholic Church and German Americans* (p. 27), states that only in 1867 was an appeal made to the Central Verein on behalf of German immigrants. He apparently was not aware of the appeal made in 1865.

REV. JOHN M. LENHART, O.F.M. CAP.
Pittsburgh, Pa.

Father Anthony Van Riel, A Stabilized Pioneer (Died May 30, 1924)

MISSIONARIES IN THE pioneer days were a rather migratory class of people. At times churches were transferred from the country to the town or city, and the pastors had to follow their religious buildings. In other instances, parish sites were abandoned, with the people moving into other sections and the pastor into another parish. Sometimes the missionary was found to be more in need at another place and the Bishop accordingly transferred him. Thus it came about that the missionaries were largely subjected to a system of rotation. An exception to this rule of itinerancy is the Rev. Anthony Van Riel of Egg Harbor City, New Jersey.

Father Anthony Van Riel was born at Walbach in Westphalia, Diocese of Muenster, Germany, on January 12, 1850. He joined the Calced Carmelite Fathers, receiving the name Elias. On July 16, 1877, he was ordained and emigrated to the United States shortly thereafter landing on November 23, 1877. His first appointment was that of assistant priest at Holy Trinity Church in Pitts-

burgh, Pa., which on July 23, 1875, was placed in charge of the Calced Carmelites and remains so to this day.¹⁾ He labored there for six or more years, when he left his Order and was transferred to the Diocese of Trenton, N. J. In 1885 Father Van Riel was appointed pastor of St. Nicholas Church, Egg Harbor City, N. J., where he arrived on June 12 of that year, to take charge of the parish which he was to retain for thirty-six consecutive years. In 1921 he retired from the parish and died three years later on May 30, 1924, at the age of seventy-four.²⁾

During the first years of his incumbency at Egg Harbor City, Father Van Riel had also to attend the missions of Waterford and Hammonton. He established a church at Waterford and built another at Hammonton. The church at Egg Harbor City was built in 1864. At Hammonton his predecessor, Father Joseph Esser, had laid the cornerstone of St. Joseph's Church and died shortly thereafter on April 27, 1885. Father Van Riel, by reason of his great interest he took in the growing mission, pushed the work of construction quite energetically. Nevertheless, the neat little church was not ready for use till Passion Sunday of 1887. The cost of erection did not exceed \$2,800.

Father Van Riel continued his ministration in Hammonton after completing the church. He held services there, on three Sundays of the month, usually coming on Saturday afternoon to give instructions in the evening to the children in the home of Mrs. Cokeley, where he also stayed over night, since no priesthouse had been built as yet. Mrs. Cokeley and Judge R. J. Byrnes proved to be the greatest benefactors of the church at Hammonton. Mr. Henry Schulz, an artist of Hammonton and an immigrant from Germany, presented to the church of Hammonton a set of the Stations of the Cross which he himself had painted, reproducing the originals of the Artist Klein.

In October, 1890, Hammonton received its first resident priest and Father Van Riel was relieved of the care of both Hammonton and Waterford. However, when in November, 1891, the parish

of Hammonton became vacant, Father Van Riel had to resume charge of it for some time. This happened again in 1893, when Father Van Riel was given temporary charge of Hammonton for a year and a half, from November, 1893, to June, 1895.³⁾

When Father Van Riel was first appointed pastor of St. Nicholas in Egg Harbor City, he had to attend, in addition to Waterford and Hammonton, the missions at Atsion in Burlington County, and Pleasant Mills in Atlantic County. In 1895 were added Indian Mills in Atlantic County, and Winslow and Winslow Junction, both in Camden County. In 1896 the mission of Atsion was taken away, and in 1897 the three missions of Indian Mills, Winslow and Winslow Junction were likewise detached from Egg Harbor City. Estelle in Atlantic County was opened in 1897, and along with Pleasant Mills remained the only missions attached to St. Nicholas of Egg Harbor City until 1906, when May's Landing in Atlantic County was joined as a third mission. However, the last named mission was soon given up, and Estelle and Pleasant Mills were administered by Father Van Riel up to the time of his resignation from his pastorate of Egg Harbor City. The long incumbency of Father Van Riel is an eloquent proof that he knew how to make friends and avoid making enemies.

REV. JOHN M. LENHART, O.F.M. CAP.
Pittsburgh, Pa.

A Miracle through St. Sophie Barat, 1867

"St. Louis, Mo., October 28, 1867. Mr. Bakewell, whose daughter was miraculously cured, is asked by Catholics, Protestants and even Jews for relics of Sister Madeleine Sophie Barat who died in the odor of sanctity. However, he published in *The Guardian* of this city a statement to the effect that such persons should not apply to him but directly to the Convent of the Sacred Heart. Replying to many enquiries about his daughter, he declared categorically that she is still in perfect health." (*Die Aurora*, Buffalo, November 1, 1867, p. 3)

Sister Madeleine Sophie died May 24, 1865, in Paris, France, and was canonized in 1925.

³⁾ *The Josephinum Weekly*, June 23, 1945, p. 8, published by the Pontifical College of Josephinum, Worthington, Ohio.

¹⁾ Mueller, John Baptist, *Schematismus der deutschen und deutsch-sprechenden Priester in den Vereinigten Staaten Nord-Amerika's*, St. Louis, Mo., 1882, p. 139; Enzlberger, John Nep., *Schematismus der katholischen Geistlichkeit deutscher Zunge in den Vereinigten Staaten Amerikas*, Milwaukee, 1892, p. 301.

²⁾ *The Official Catholic Directory* for 1925. New York, 1925, p. 1201.

Book Reviews

Received for Review

- Marx, Karl, *A World Without Jews*. Translated from German with an introduction by Dagobert D. Runes. Philosophical Library, N. Y. \$2.75.
- Packard, Vance, *The Status Seekers*. An Exploration of Class Behavior in America and the Hidden Barriers that Affect You, Your Community, Your Future. David McKay Co., Inc., N. Y. \$4.50.
- Schnitzler, Theodor, *The Mass in Meditation*. Translated by Rt. Rev. Msgr. Rudolph Kraus. Vol. I. B. Herder Book Co., St. Louis. \$4.50.

Reviews

- Herczeg, Karl L., *Zukunft der Weltwirtschaft*. Econ-Verlag GMBH., Dusseldorf, 1958. 326 pp. \$5.00.

THE TERM "economic integration" is one of the expressions that emerged after World War I and became more and more popular in the political discussion of international questions. Literally, integration means nothing more than that parts are brought together into a whole, and in the classical sense characterizes stable social relations within a stationary community. This static concept of integration corresponded to the international political situation of the *status quo* as it existed before World War I. The political situation has since changed and so the term "integration" is now used in a sense almost contrary to the old one: as signifying social dynamics rather than social statics.

The factors that have to change in a social process directed toward the realization of the idea of integration are: growing social cohesion and practical solidarity. In that sense, economic integration is in principle not merely, and perhaps not even mainly, a purely economic problem, but a problem of political science, sociology and social psychology; it is a complex phenomenon that cannot be properly studied without the acceptance of social evolution.

That economic integration in this sense—international as well as national—is desirable, is the main premise of Herczeg's book on the future of the world economy. The primary task of the author's scientific inquiry is to ascertain the actual trends, to evaluate policies pursued, the effect they have and, consequently, whether or to what extent they imply a process of closer integration of the world economy. In the general scope of international economic integration, the two problems to be dealt with are the creation of an European common market and the development of economically underdeveloped areas.

The idea of economic integration in Europe is by no means new. Attempts to integrate Europe before World War II failed, as no European country was ready for the implementation of a supra-national authority. Since then, the situation has changed radi-

cally because of structural changes on the continent, and institutionalized economic and financial cooperation has advanced to a remarkable degree. All these post-war attempts have shown that it is necessary, in order to achieve an economic union in Europe, to go further than voluntary cooperation agreements without surrender of sovereignty, exemplified by the Organization of European Economic Cooperation, or a transfer of sovereignty limited to particular branches of the economy, such as the European Coal and Steel Community. There is no doubt in the author's critical mind that the conclusive establishment of the European Economic Community of six nations (Common Market), and progressive negotiations for an adjoining Free Trade Area are a most significant step toward the economic and possibly political integration of Free Europe. In addition, by all the laws of logic and lessons learned from the experience of previous developments, this new way of achieving unity is the organic, and therefore sensible, continuation of a long-run integration process in Western Europe. The great advantage of the treaties on OEEC and on EURATOM is that no attempt has been made to rush them to completion. The economic systems which are about to be integrated have differed in development. Such differences cannot be done away with from one day to the next without harming national economies or at least individual branches of industry. A recurrent inflation or a severe depression could cause dislocations in trade and in the balance of payments of the member countries that would undermine the Common Market. But the pressure of competition and the influence of common institutions will be powerful stimulants toward that close co-ordination of economic policies to which the governments pledge themselves under the treaty.

In the evaluation of economically underdeveloped areas the author represents a modern and realistic approach to development policies. More than half of humanity lives in poverty, disease and illiteracy. This has been true for generations; but today there is a great difference: the people of underdeveloped countries know that they can better their lot—if their resources, labor and skill are put to the best possible use. It is important to ensure the speediest possible economic and social development in these areas of the world. The unequal distribution of world income is a source of instability, the danger of which must not be underestimated. The responsibility for what will happen to the trend of international economic relations—whether its direction will be toward continued disintegration or be changed toward integration—falls mainly upon the industrially advanced countries by means of capital exports and high level of technical assistance. Consequently, no advanced nation, including the United States and the Soviet Union, doubts today that economic development is in its own interest as well as the interest of the underdeveloped countries and of a stable world economy. The degree of identifica-

tion with the development goals of underdeveloped areas has thus become an outstanding issue not only of international economics but of international politics as well.

Herczeg's several years' affiliation and practical experience with the OEEC provides him with the analytical tools to illustrate and anatomize both the strength and weakness of present policies. This ability, plus the final proposition for a "braintrust-like" cooperation of modern thinking economists and politicians, make his book particularly interesting and valuable.

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Albuquerque, New Mexico

Wilber, Donald N., *Iran, Past and Present*. Princeton, N. J., Princeton University Press, 1958. ix, 312 pp. \$5.00.

Iran, Past and Present, first published in 1948, contains a brief factual survey of Iranian history and culture, a more extensive description of the contemporary political, economic and social scene, and a concluding chapter on the problems with which the country faces the future. For this, the fourth, edition the section of modern Iran has been reorganized, the material has been brought up to date, and the bibliography has been extended.

Wilber begins the historical section, which occupies the first third of the book, by setting the geographical stage on which the history of the nation has unfolded. He depicts from archaeological evidence the early occupancy of the area and traces the rise of the "first great world empire." The country has served as a bridge between Occident and Orient, over which both merchant and conqueror has ridden.

In the last century Iran became a focal point in the opposing interests of Russian expansion and British protection of India. Today the country is again directly involved, by virtue of its geographical position and rich endowment of petroleum reserves, in an East-West conflict. In this struggle Iran has chosen to align itself with the non-communist world, and Wilber is confident that there is "very little danger of Iran falling into the communist orbit." The defense "agreement" Iran recently signed with the United States, risking the wrath of its northern neighbor, would appear to support an optimistic view; but it would be dangerous to base American foreign policy on such a tenuous assumption.

The major portion of *Iran, Past and Present* treats of political and economic developments since 1921 when the present Shah's father led a colonel's revolt to establish a new dynasty. These chapters reveal the contrasts in the make-up of Iranian society, and the handicaps which the nation must overcome in its tedious progress along the road of social reform. They explain the significance and extent of American financial assistance and the dominant role of the Shah as the personification of nationalist sentiment. The author depicts in detail Iranian life in westernized Teheran, the rural villages, and among the nomadic tribes.

Wilber's study is broad in scope and invaluable because it is the only recently published work of its

kind. The author has succeeded in presenting, in one volume, "a factual picture of the country as a whole." In the historical chapters he treats extensively of the Persian cultural inheritance; events are narrated in chronological succession, leaving the interpretation of major trends to others. *Iran, Past and Present* is an excellent introduction to this Middle Eastern country and its people. The index and bibliography make it particularly useful as a basic reference work on Iran.

JOSEPH F. KENKEL
Hyattsville, Md.

Ward, Leo R., C.S.C., *New Life for Catholic Schools*. B. Herder Book Co., St. Louis. Pp. 198. \$3.95.

The particular merit of this book derives from its success in sharply defining what "a Christian learning" really is. The concept is not an easy one, and concentration and reflection will be required of the reader.

The exposition of Christian learning is given in the important second chapter of the book which takes up the vital relationship between faith and reason. Truths may be suggested by faith as well as reason. Those suggested by faith have a more complete and more secure ground because of divine illumination. Reason, of course, can make truths impressive by their logical character. God's revelation does make a difference to man, and the Christian who knows truths on theological grounds can outrun the pagan and his civilization which know them only on psychological, sociological and philosophical grounds. These latter are the pagan's own special preserve. The non-pagan philosopher has a better chance to come to a philosophical knowledge of some things. (p. 45) Because of faith man may know some truths which the pagan may not even be aware of; he may know other truths which the pagan may not know as well; again, faith will put a man in an advantageous position in his approach towards all truth.

The correct union of faith and reason constitutes "a Christian learning" and no Catholic school—in regard to teachers or students—can afford to be without that union. There is at times a too great (and lazy) leaning upon faith and a corresponding avoidance of reason; but the solution is not to be found in excluding faith. Rather, the precise contribution that faith can make (without infringing on reason) should be carefully assessed.

A Catholic school may be considered under several aspects: As a school in which Christians study together and view secular ends as means towards a higher destiny; or as a school in which the individual both believes and knows but in such a way that the two areas of faith and science do not affect each other; or as a school where knowing on God's word has a positive relation to other learning and is not simply a motivating force. Faith thus would affect learning as learning. From this point of view, even Cardinal Newman is considered a bit incomplete. The Cardinal spoke of the same roof which would cover both the intellectual and moral disciplines. But Father Ward

wonders whether Newman gives enough emphasis to the fact that the intellect tutored by God's word learns in one way, and the intellect tutored by itself learns the same thing in another way. Father Ward emphasizes the fact that the child need not lean explicitly and exclusively upon intellectual and sensory approaches; it can invoke faith as a substance of learning.

The Chapter entitled "Dewey's Learning by Doing" gives a clear and honest appraisal of John Dewey's educational position, the reason for it, and an explanation of why Dewey is not satisfactory.

The need for a scientifically realistic clergy is touched upon. Seminarians must be groomed and disciplined to use factual empirical studies whenever these are available so that people won't be forever subjected to preachers' unsupported and unverified broadsides. (p. 170)

The chapter entitled "The Apostolate: Things to Do" lists seven significant items: The primary duty of students is to learn—not act; teachers should meet in intellectual discussion groups; Catholics should meet with non-Catholics; priests and laymen should get together; piety should not stand in the way of technique and knowledge; Newman clubs should develop leaders who are imaginative and creative; families should meet with one another in cooperative study (a special accolade is given the *Collegium* of priests and people in Shreveport, Louisiana); priests and seminarians should bring respect for God and His Word to the sciences and the arts.

Other features added to the foregoing comprise an array of approaches and procedures in education well calculated to bring "new life into Catholic schools."

BROTHER LAWRENCE GONNER, S.M.
Maryhurst, Kirkwood, Mo.

Concise Dictionary of Contemporary History, compiled by Sherwin Burickson, Philosophical Library, New York, 1959. Pp. viii+216. \$4.75.

If you are cramming for an appearance on "Tic-Tac-Dough" or simply want a jiffy reference aid in perusing the daily paper, you will probably find this book handy. Apparently taking *contemporary* history to mean events after 1900, the *Concise Dictionary* limits itself to political and military facts and personalities. The book is studded with brief biographies of statesmen and soldiers still alive or recently departed. Short histories of World War I, the Chaco War, the Spanish Civil War, the Sino-Japanese conflict, the Russo-Finnish War and World War II are included. The editor brushes us up on such terms as *apartheid*, *anschluss*, dollar gap, free enterprise, *laissez-faire*, and sanctions, to mention only a few. The most important international meetings and agreements of the twentieth century find a place in the text. And national economic and political plans are explained.

In the interests of brevity words are cut to a minimum. At times one may wonder whether the interests of brevity can possibly serve the interests of history. Without sufficient words it is hard to avoid misleading. For example, the compiler's treatment of Rus-

sia's New Economic Policy (1921-1927) is quite adequate. But when he turns to consider her various Five Year Plans, the reader is left with the impression that all were unmitigated successes; for he makes no attempt to evaluate their effects upon Russian economy.

In his treatment of communism the author is somewhat unclear. First he states that the system may deny the possibility "of introducing collectivized economy by constitutional means, even in states where political democracy exists. Consequently, it is committed to the justifiability, and quite probably the necessity, of forcible or even violent means of breaking down the capitalistic system and introducing the new order." A few lines later the author continues: "There is no adequate ground, in communist theory or practice, for the assumption that communism is committed to the overthrow of government in general, or of any particular government." Yet, we must presume that the introduction of collectivism by violence rather than by constitutional means would inevitably involve the overthrow of an existing government. And, in fact, Leninism, which is certainly communism in practice, is, by its theory of dialectical materialism, committed to revolutionary violence.

Ambiguity again rears its ugly head when the compiler talks of Christian Socialism. In his article he states that "... the Catholic Center Party of Germany and the Catholic Party in Belgium, although strongly opposed to Marxism, began to support the Socialist parties to obtain social reform." Actually both parties had their own planks of social reform to aid the worker and to spike the guns of the Socialist parties in Germany and Belgium. Mere desire for social reform did not make a Catholic a Socialist.

Pope Pius XII finds his place in the *Concise Dictionary*. However, the average Catholic reader will be rather shocked to learn that it was Pius XII who defined the dogma of the Immaculate Conception. The author is as confused about his Pius' as he is about his dogma.

When you compile a concise dictionary, you have to pick and choose. You are going to disappoint someone. And, inevitably, some reviewer will wonder why you picked this and left that. Mr. Burickson's picking and choosing will not be immune to the same wondering. Why, for example, an article on Fidel Castro without a word about Battista? Mr. Burickson devotes a rather long article to anti-Semitism, yet he has nothing to say about segregation, unless we consider the two lines on *apartheid* as his contribution to the subject. There is an article on Bastogne, and one wonders why? And if Mr. Burickson felt that he had to include something on the Ardennes, why does he limit himself to a discussion of the German offensive of March, 1918, and December, 1944, completely forgetting the far more important *blitzkrieg* campaign of Guderian in May of 1940?

The book has a certain value as a handy reference volume. But its price, \$4.75, is a bit steep when you consider the rather superficial service it's going to render.

EDWARD DAY, C.S.S.R., Lic. en Sc. Hist.
Oconomowoc, Wis.

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

APPEAL FOR SOCIAL ACTION MEMBERS

ON MAY 12 A COMMUNICATION from Mr. Richard F. Hemmerlein, chairman of the Catholic Central Union Committee on Social Action Membership, was dispatched by the Central Bureau to the presidents of all affiliated societies. Accompanying Mr. Hemmerlein's letter were a special leaflet on Social Action membership, an application blank and a bulletin from the director of the Central Bureau. The C. B. bulletin is referred to elsewhere in this issue of *SJR*. Mr. Hemmerlein's letter reads as follows:

TO THE OFFICERS AND MEMBERS OF OUR AFFILIATED SOCIETIES:

For more than a century, our Catholic Central Union (Verein) of America has enjoyed the cooperation of hundreds of affiliated societies which have made up this important Catholic body. Our parish societies, such as yours, have been the mainstay, the bulwark of this movement, which, year in and year out, has sought the spread of God's Kingdom on earth.

It has been felt for some time that a movement such as ours calls for a greater and more direct personal participation of the society members and the enrollment of worthy Catholic men who, for some reason, are not members of our societies. After much study and some years of deliberation, we have found the solution in the establishment of *Social Action Members*. This is explained in detail in the enclosed leaflet. We

would ask that it be read carefully, with a view to entering actively into the movement. There are undoubtedly many men in your society who are more than willing to bring the nominal sacrifice necessary in such an enrollment. It is undoubtedly true, also, that among your friends and acquaintances there are worthy Catholic men who are not members of your society but who would be honored to be invited to enroll in our apostolate.

Copies of our free leaflet and the application form may be had in quantities as you need them. A post card to the Central Bureau, 3835 Westminster Pl., St. Louis 8, Mo., will insure quick delivery. As a suggestion, also, a member or a committee designated to promote this work among you, would be most beneficial.

Our Central Union needs men of good will to take up its cause, to work unselfishly for the restoration of all things in Christ. May we beg your ardent and whole-hearted support in this matter, and may we ask God's blessings in abundance upon you.

Sincerely yours,

RICHARD F. HEMMERLEIN
Chairman
1028 Wadsworth St.
Syracuse 8, N. Y.

Convention Motto

"To take part in every defense of Christian principles, which are now and always the breastplate of true justice."

Convention Calendar

THE ONE-HUNDRED-FOURTH CONVENTION of the Catholic Central Union and the Forty-Third Convention of the National Catholic Women's Union: San Francisco, July 31 to August 5. Convention headquarters: Whitcomb Hotel.

Connecticut Branches of the CCU of A, the NCWU and the Youth Section: New Britain, June 6 and 7.

The Catholic State League of Texas, including the Men's, Women's and Youth Sections, and the Catholic Life Insurance Union of Texas: Shiner, June 22 to 25.

Catholic Union of Pennsylvania and Pennsylvania Branch of the NCWU: Nazareth, August 14 to 16.

New York Branches of the CCU of A, the NCWU and the Youth Section: Auburn, September 25 to 27.

Addresses on Timely Subjects Scheduled for National Convention

THE PROGRAM FOR THE 104th annual convention of the CCU in San Francisco, July 1 to August 5, will feature several addresses on timely subjects. Thus at the Civic Forum on Sunday afternoon, Dr. Nicholas Dietz, Jr., will discuss the so-called surplus population problem in relation to food supply and human fertility. Dr. Dietz has done considerable research on this subject and will disclose some very interesting findings in defense of Catholic moral principles.

The other speaker at the Civic Forum will be the Right Reverend Msgr. Gerhard A. Fittkau, D.D., who will lecture on the prospects of achieving a united Christendom. This subject was suggested by the forthcoming general council to be called by Pope John XXIII, one of the purposes of which will be the reunion of dissident Christians, particularly the Orthodox.

Mr. Edward Kirchen, General Chairman of the Convention, has informed the Central Bureau that the delegates will be taken on a sight-seeing tour of San Francisco on Monday afternoon. The City of St. Francis is one of the most beautiful and attractive in the U. S.

Kansas Union Concludes Successful Series of Meetings

THE CATHOLIC UNION of Kansas, which is concentrated in the Diocese of Wichita, pursues its program of activities largely through inter-parochial meetings which are held at regular intervals throughout the year with the exception of the hot summer months.

The 1958-59 series of inter-parochial meetings came to a close on May 3 when more than one hundred men and women assembled at St. Rose Parish hall in Wellington. Dr. B. N. Lies, president of the Catholic Union, was able to congratulate the delegates present on the many achievements in the past year.

The feature of the meeting in Wellington was an inspirational address delivered by Father John F. Nelson (Capt.), Chaplain in the U.S.A.F. and presently assigned to McConnell Air Force Base in Wichita. Father Nelson lectured on the specific duties of a Catholic chaplain in the Strategic Air Command.

A news bulletin published by the Catholic Union for its affiliated societies, in announcing the May meeting, paid a special tribute to the St. Rose Legion and its spiritual director, Father Reinhard Eck. The bulletin calls attention to the religious instructions which are given to the Legion members by Father Eck at every meeting. A period of discussion in which the members participate with enthusiasm follows each instruction. The fact that the Wellington affiliate is so active in Catholic Union affairs must be attributed in large measure to these discussions. Members of the St. Rose Legion feel that they are compensated for attending their society's meetings.

Growth of Texas Insurance Union

THE APRIL, 1959, ISSUE of the Catholic Layman, official organ of the Catholic State League of Texas, carries the annual financial report of the Catholic Life Insurance Union, which is affiliated with the Catholic State League. In a brief statement which embraces the report for the calendar year ending December 31, 1958, Mr. John P. Pfeiffer, Grand Secretary of the Life Insurance Union, states in part:

"I am pleased to be able to report that our insurance in force increased \$1,184,695, and that our gain in assets amounted to \$417,455.23, with a gain in membership of 780, giving us at the end of 1958 a total membership of 20,366; and insurance in force, \$19,625,474; assets, \$4,652,742.41. During the year we attained one goal—we crossed 20,000 in membership. We bordered on \$20 million of insurance in force and are less than \$350,000 short of \$5 million in assets, all of which we should easily attain this year."

Mr. Pfeiffer took occasion in his report to refer to a school bill pending in the Texas legislature: the Hale-Aikin Bill, which will increase the cost of the public school system very considerably. According to Mr. Pfeiffer, the Hale-Aikin Bill will bring about more centralization in our educational system and will correspondingly deprive local school boards of authorization. He further warned against the trend of concentrating the control of our entire national educational system in the Department of Health, Education and Welfare in Washington, D. C.

Mr. Pfeiffer made his disclosures on the Hale-Aikin Bill so that delegates to the forthcoming convention of the Catholic State League in Shiner, June 22-25, may be prepared to take necessary action.

Texas Branch's Official Organ Forty Years Old

THE CATHOLIC STATE LEAGUE of Texas is the proud possessor of an official, well-edited periodical, *The Catholic Layman*. The April issue informs us that *The Catholic Layman* has completed its fortieth year of publication. A modest reference to this important milestone in the April issue notes that *The Catholic Layman* is particularly indebted for its many years of success to Mr. Ben Schwegmann, Sr., of San Antonio. Mr. Schwegmann has recently undergone a siege of serious illness. We hope that he will continue his improvement until he will have succeeded in regaining the full vigor of his health.

The director and staff of the Central Bureau wish to congratulate *The Catholic Layman* on its fortieth anniversary. We salute the Rev. Joseph J. Wahlen, M.S.F., managing editor, and his faithful associates who include the following: Mr. Walter E. Zimmermann, business manager, and Mr. Nick Block, Mrs. Henrietta D. Galle, Mr. Ben Schwegmann, Sr., and Mr. Bernard Ripper who compose the editorial board. We wish *The Catholic Layman* many more years of fruitful endeavor in the great apostolate of the press.

New York City Branch—NCWU Con- tributes to CB Microfilming Project

IN THE MONTHS which have elapsed since the 1958 national convention of the CCU, various efforts have been made to accumulate funds for microfilming periodicals and documents in the Central Bureau library. These efforts did not include solicitation of our societies or members. We have refrained from making such appeals out of consideration for our constituents. They contribute regularly to the maintenance of the Central Bureau and its library through the annual Christmas appeal. We are reluctant to impose further on their generosity.

Despite the fact that no solicitation of funds was made among our societies for our microfilming project, several donations have come in. The most generous of these unsolicited contributions came recently from the New York City Branch of the NCWU—\$250.00. In sending this donation, Mrs. Mary Filser Lohr, president of the New York City Branch, explained that her organization had been remembered in the last will of one of its faithful members. The donation to the Central Bureau represented a sizeable portion of the bequest.

The director of the Central Bureau is deeply appreciative of the thoughtfulness and generosity of our New York friends in the NCWU. This Branch has long since established itself as a most liberal benefactor of the Central Bureau. For a number of years it has contributed \$500 annually to the maintenance of our headquarters.

Central Bureau Memorandum on Security Legislation

THE FOLLOWING MEMORANDUM was released by the Central Bureau on May 12 and was sent to all societies affiliated with the Catholic Central Union:

The American Bar Association's Committee on Communist Tactics, strategy and Objectives, in a report not long ago, listed twenty Supreme Court decisions which directly affect the right of the United States and the individual States to protect themselves against Communist subversion.

Defenders of the Supreme Court take the position that the difficulty in protecting ourselves from Communist subversion stems from defective legislation. Critics of the Court argue that the supreme tribunal is not realistic in its appraisal of the Communist conspiracy, presumably regarding it as just another harmless political party.

We are not presently interested in arguing the merits of either or both of these contentions. What concerns us here is the adoption, as soon as possible of adequate legal measures to protect our country from further subversion by the Communist conspiracy. Various pieces of legislation to achieve this end were defeated in Congress last year, in some instances by the narrowest margins. Similar legislation to bolster our security has been introduced in the current session of Congress. Hearings have already been held on the several bills pending.

We ask our affiliated societies to contact their Senators and Congressmen, Senate Majority Leader Lyndon Johnson and Minority Leader Everett Dirksen, as well as the members of the Senate and House Judiciary Committees. Copies of the several pertinent bills will be sent on request made to your Senators or Congressmen. We ask that you study these bills and support their passage if you find them satisfactory.

Societies Urged to Increase Their Membership

FEW COMMITTEES in any organization have a more important function than that of the Membership Committee. Of special importance is the work of such a committee in an organization that has been in existence for a long time. Societies are human institutions and invariably show the wear and tear of the passing years. To keep an old society vigorous it is necessary consistently to recruit new members and instill in them the spirit and traditions of the organization. This important task falls to the lot of the Membership Committee.

Since the Catholic Central Union is over one-hundred years old, the recruitment of new members is paramount for the very continuance of the organization. For the past several years this work has been entrusted by president of the CCU to a special membership committee under the chairmanship of Mr. Joseph A. Kraus.

of San Antonio. Mr. Kraus was selected for this post because he had distinguished himself as an organizer in the Catholic State League of Texas, affiliate of the CCU.

With a view to enlisting the cooperation of all societies in a campaign for new members, Mr. Kraus sent the following letter, on May 8, to the presidents of all CCU State Branches:

Each day all of us grow older, and unless children were born to replace us, the human race would certainly cease to exist. The same holds true for our organizations. Unless we replace those members who are called in death by their Creator, or should, for various reasons, leave our ranks, our societies, our State Branches and our national organization would go out of existence. This prospect should make all of us realize the great need for bringing new members into our societies, thus giving them added strength and new life. Stronger individual societies will make for larger and more effective State Branches and a better national organization.

Our venerable Catholic Central Union (Verein) was founded 104 years ago. We who constitute its membership in this second century of its existence must realize our challenge "to keep our Union strong and active." The way to accomplish this objective is through new members. Every affiliated group should put on a vigorous membership drive. Surely every locality in which we have affiliations has men of good will who would like to associate themselves with an organization that has done and continues to do such good work. Is there another organization like ours? We think not. Every president, therefore, should initiate a membership drive in his State organization with a view to building up stronger local societies.

It is my cherished hope that all of us will be able to report good progress on the securing of new members when we meet for our 104th convention in San Francisco, July 31 to August 5, of this year. May God bless you.

Fraternally yours,

JOSEPH A. KRAUS
Chairman, Membership Committee
418 Florida St.
San Antonio 3, Texas

As of April 23, the Catholic Central Union had enrolled a total of sixty-five Social Action members, distributed among the State Branches as follows: New York—37; Missouri—18; Illinois—2; Connecticut—2; Arkansas—2; Kansas—1; Pennsylvania—1; Maine—1; Wisconsin—1.

The annual fee for Social Action membership is \$10.00. Payment of this fee entitles members to full participation in all meetings of our organization on the national, State or local level, a subscription to *Social Justice Review*, an *ipso facto* receipt of all publications issued by the Central Bureau.

Social Action Committee Chairman and CB Director Confer

OVER THE WEEKEND of May 2, Msgr. Suren paid a hurried visit to St. Paul, Minn., where he conferred with Mr. Jos. Matt, Chairman of the CCU Committee on Social Action. The two-day discussion on various matters of moment relating to the Central Bureau and the Catholic Central Union afforded mutual satisfaction and assurance.

For the information of our readers it should be stated that Mr. Matt is something more than an "elder statesman" in the ranks of the CCU, oldest Catholic organization of its kind in the U. S. To the leaders of the association as well as to the rank and file members he is the embodiment of our very ideals and spirit. For approximately sixty years he has been a respected leader of our movement. He has served as chairman of our important Committee on Social Action for about twenty years. This committee is charged with the responsibility of guiding the Catholic Central Union in its policies, and coordinating its program of Catholic Action. As such, it exercises supervision over the Central Bureau and its activities. The director of the C. B. is directly responsible to this committee.

It is gratifying to be able to report satisfactorily on Mr. Matt's health. A wealth of spiritual energy, undiminished by the years, seems to more than compensate for the physical disabilities which must ensue upon a long and very active life. Mr. Matt is over eighty. He is the recognized dean of Catholic journalists in the U. S. Our society is truly fortunate in having a leader of the character and stature of Mr. Matt. We are grateful to Divine Providence for having given us such a leader and we pray that he may remain with us for years to come.

CCU President's Father Dies

MR. AUGUST ANTON GITTINGER, father of Mr. Frank C. Gittinger, president of the CCU, died at his home in San Antonio on May 13. Mr. Gittinger was 98 years old at the time of his death. He had enjoyed robust health until a year ago, taking an active part in all the affairs of his family and community.

Approximately a year ago the President of the CCU enrolled his father as a Life Member in our organization. The latter was listed as Life Member No. 263. The name of the elder Mr. Gittinger will now be transferred to the In Memoriam roll of honor at the Central Bureau.

In addition to his son Frank, Mr. Gittinger is survived by two other sons: Leonard J. and Brother Eugene A. Gittinger, S.M., of St. Mary's University of San Antonio.

The Solemn Mass of Requiem was celebrated by the Very Rev. Walter Buehler, S.M., in St. Mary's Church.

We commend the soul of Mr. Gittinger to the charity of our members. May his generous soul rest in peace.

The Central Bureau: Fifty Years of Achievement

(*The following address was delivered by Joseph Matt to the 103rd Convention of the Catholic Central Union, Jefferson City, Mo., August 3, 1958.*)

IV

(Concluded)

THE CATHOLIC Women's Union, today an indispensable auxiliary of the Catholic Union, was founded mainly on the suggestion of Mr. Kenkel and other members of the Committee. This important step had been preceded, at the Buffalo convention in 1913, by the founding of the Gonzaga Union, a youth section which took the place of the former *Juengling-Bund* (from 1890 to about 1902). The Gonzaga Union, whose president was Mr. James Zipf of St. Louis, made a good start, but ceased to exist four years later when its president and many members joined the Armed Forces. Fortunately, the two older youth sections have now a promising successor which, let us hope, will continue to flourish and implant in the young generation the love of the Central Verein and its principles and traditions. Since 1932, the Central Verein, in cooperation with the Catholic Women's Union and with the aid of Father Schagemann, C.S.S.R., has also promoted the Maternity Guild as a truly Catholic answer to the arguments generally advanced against having children. The important department of mission support was added to the activities of the Central Bureau in 1916.

In the early years of the Bureau Mr. Kenkel began in his own methodical way to collect books for what is now our unique library. Besides the establishment of the library, Mr. Kenkel had two pet plans: A Central Verein study house and what is now the St. Elizabeth Settlement and Day Nursery. The latter plan eventually materialized. For the study house a fund was created and after an agreement with Loyola University in Chicago regarding the future teaching staff, a beautiful piece of property on the Lake shore, next to the University, was bought. With the establishment of our home in St. Louis, the Chicago plan became obsolete and the property was sold—with a net profit of \$30,000. The Study House Fund, however, is being kept intact; Mr. Kenkel regarded the Bureau as a temporary substitute for the original plan and never gave up the project of erecting a study house in connection with the Bureau.

There was uninterrupted development and progress in our program until the First World War made it necessary to change our activities to some extent. From 1914 to 1917 we concentrated on providing aid for widows and orphans and other victims of the war, including many missionaries cut off from their homelands. When the United States entered the war, our charitable efforts turned particularly to the Armed Forces of our country. Contacts were established with military chaplains and Catholic officers, and booklets, particularly *Guide Right*, rosaries and other religious articles as well as reading matter, etc., were shipped in big lots to members of the Armed Forces. After the peace was signed, the great Pope of Peace, Benedict XV, sent a

personal appeal to the convention in Chicago, 1919, urging our members to take an active part in the momentous work of restoring peace and amity among the nations and help alleviate the terrible famine and distress in the war-torn countries. The Central Verein, mostly under the direction of the Bureau, raised at least two million dollars in money, food, clothing, medicines, etc. This does not include contributions collected, in large measure with the aid of our organization, by representation sent to our country from Germany and Austria, among them Bishop Geyer, Msgr. Bruening (brother of the former German Chancellor) and Msgr. Meffert of the *Caritas-Verband*. Similar efforts were made in the Second World War, although the depression in the Thirties had, of course, severely affected the work of the Central Verein.

After conditions in Europe had improved at the beginning of the Twenties, the Central Verein could gradually return to matters of its immediate concern. The convention in San Antonio authorized the collection of \$250,000.00 for an endowment fund. The sums collected made possible the purchase of our present home, the Central Bureau, 3835 Westminster Place in St. Louis. It is one of the four buildings of the Central Verein. The others are St. Elizabeth Settlement, a combination of two adjoining buildings and the Library building erected, or rather remodeled, in memory of the seventy-fifth anniversary in 1930. Plans are under consideration to safeguard the preservation of the valuable material in the two sections of the library by micro-filming books—especially articles of historic interest in the many newspaper files—and documents threatened by deterioration. This important but expensive undertaking will be a worthy memorial to the golden jubilee of our Central Verein.

I am fully aware of the deficiencies of my sketch of the history and the activities of the Central Bureau. Much more could and should be said in detail of the immense amount of the work accomplished and the far-reaching influence which emanated from 3835 Westminster Place and took effect not only within the Central Verein and the Catholic Women's Union but in American Catholic life in general.

From the day when Bishop Timon, of Buffalo, so warmly approved the plan to found the C. V., the organization has enjoyed the full endorsement not only of the Hierarchy, but even of the Popes themselves. Moreover, it has been favored by the sincere co-operation of literally thousands of members of the clergy.

Every Pontiff, from the day of Pius IX, reigning when the C. V. was established, has repeatedly commended the society. And these commendations have multiplied since the establishment of the Central Bureau. In 1925, for instance, Pope Pius XI declared that the Central Verein "has won great merits in the field of Catholic Social Action, always taking the lead at the head of other similar associations."

Actually hundreds of Bishops and Archbishops and Cardinals have time and again praised the C. V. for its various undertakings. The Apostolic Delegates in our country have been especially friendly to the society. Cardinal Bonzano, for example, attended every con-

vention of the C. V. held during his tenure of office except two; on one occasion he was ill and on the other he was in Europe.

The real index of episcopal approval, however, lies in the fact that the Bishops' Committee at their annual conclave in 1936 granted the Central Verein an *Official Mandate* to engage in Catholic Action—the first American lay organization so honored.

We, of today are, therefore, the guardians of a precious heritage, and I confidently believe that time will confirm my prediction of almost sixty years ago that what has been built up since 1855 "will live after us, preserved and continued by younger forces." Outstanding among these is Msgr. Victor T. Suren, successor of the great Dr. F. P. Kenkel as Director of the Central Bureau. We "drafted" him with the consent and approval of Archbishop Ritter. He worked with Mr. Kenkel, lightening the burden of the old leader in his declining years, and since then has been a leader himself, faithfully upholding the principles and traditions of the Central Verein and with indomitable courage and perseverance continuing the great mission of the Central Bureau. I know I express the sentiments of every member of the Committee and am sure that the entire membership of the Central Verein and the Catholic Women's Union will concur when on this occasion I say to the Monsignor: We thank you from the bottom of our hearts. *Vergelt es Ihnen Gott!* And we will show our gratitude by our loyal and consistent cooperation in your endeavors.

Death of Rev. Albert Schreiber, O.S.B

DELEGATES TO THE 98th convention of the Catholic Central Union in San Antonio will vividly remember the eloquent address on the history and aims of our organization which was delivered by Rev. Albert Schreiber, O.S.B., at the civic forum on Sunday afternoon. In that address Father Albert disclosed his great attachment to the old Central Verein with which he had been acquainted from boyhood. His appearance on the national convention program was deserving recognition of his lifelong support of our cause. Father Albert was most active in the Catholic State League of Texas, Branch of the CCU. He frequently addressed meetings of the League's annual conventions as well as sessions sponsored by the various District Leagues in Texas.

It is thus with keen sorrow that we announce the death of our devoted Benedictine friend. Father Albert departed this life in a Van Buren, Ark., hospital on February 23. He had been in ill health for several years and was stricken with a heart attack the day before he died—the second in recent months.

A native of New York City, Father Albert grew up in Windthorst, Texas. He made his studies for the priesthood in New Subiaco Abbey in Arkansas. In 1921 he entered the novitiate of the Benedictine Fathers and on September 8 of the following year made his first profession of religious vows. He was ordained to the priesthood May 27, 1927. After serving on the faculty of Subiaco Academy for one year, Father Albert was

transferred to the Corpus Christi Academy where he remained until 1948, when the late Abbot Paul N. Nahlen called him back to New Subiaco Abbey to become Prior. It was during his tenure in this office that poor health necessitated the curtailment of Father Albert's strenuous activities. He was widely-known as a speaker, lecturer and retreat master.

In 1953 Father Albert was appointed Superior of the Benedictine Fathers in St. Mary's Parish and Laneri High School in Fort Worth. A year later he suffered a stroke which incapacitated him and made it necessary for him to be under medical care for his remaining years.

The obsequies took place at New Subiaco Abbey. Abbot Michael Lensing celebrated the Pontifical Mass of Requiem.

Herman J. Lamers, Former CB Employee, Dies Suddenly

A HEART STROKE caused the sudden death of Herman J. Lamers of St. Louis, former employee at the Central Bureau. Mr. Lamers, who served a secretary to the late Dr. F. P. Kenkel, director, for more than twenty years, collapsed and died on the afternoon of April 22 as he left his office in the City Hall where he held the position of auditor-bookkeeper. He had held this position since 1944, at which time he gave up his work at the Central Bureau.

Mr. Lamers is survived by his wife, May M. Lamers (nee Drees). (R.I.P.)

Decease of Two Life Members

George Ahr of Irvington, N. J., departed this life on April 11. He was the father of Bishop George W. Ahr of the Trenton Diocese. Surviving besides the Bishop are Mrs. Mary Mueller Ahr, wife of the deceased, and two children: Miss Elenor M. Ahr and Wilbur F.

Mr. Ahr and his son Wilbur operated the George Ahr Funeral Apartments in Irvington. He opened his first funeral home in Newark in 1910, moving from there to Irvington in 1929.

The deceased served as vice-president of the Irvington Board of Education in the 1930's. An active layman, he was a trustee of St. Leo's Church and a member of various Catholic organizations. He held a Life Membership in the Catholic Central Union since 1944. His name will now be placed on the In Memoriam honor roll in the Central Bureau.

The Solemn Pontifical Mass of Requiem on the occasion of the burial was celebrated by Bishop Ahr in St. Leo's Church. (R.I.P.)

Earlier this year the CCU lost one of its staunchest supporters among the priests when the **Very Rev. Jacob Lenzen** of Castrovilla, Texas, died. Father Lenzen was a Life Member of our organization since

1945. He was a regular attendant at the annual conventions of the Catholic State League of Texas and the District League meetings in his state. On occasion he participated in our national conventions. (R.I.P.)

Contributions to the CV Library

General Library

MR. LEPOSTAR PESZNIC, Buenos Aires, *Four Years in Tito's Hell*, Buenos Aires, 1954.

REV. DR. FREDERICK J. ZWIERLEIN, New York. *Talks to Men and Women on the World of Today*, New York, 1946; *Reformation Studies*, New York, 1938; *Letters of Archbishop Corrigan to Bishop McQuaid and Allied Documents*, New York, 1946.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminister Place,
St. Louis 8, Missouri*

Donation to the Central Bureau

Previously reported: \$2,853.04; Rev. Charles F. Moosmann, Pa., \$10; Edward J. Marschlok, N. Y., \$2; Bernard Weiss, N. Y., \$2; John G. Bittner, N. Y., \$2; Cath. Central Soc. of New Jersey, \$47.50; Walter J. Kren, N. Y., \$2; CWU of New York Inc., N. Y., \$250; CWU of New York Inc., N. Y., \$15; Charles Stelzer, Mo., \$2; Mrs. Weley Vilda, Mo., \$5; Miss L. Ostman, Tex., \$25; N. N., Pa., \$10; Total to and including May 11, 1959, \$3,225.54.

Chaplains' Aid

Previously reported: \$266.40; CWU of New York Inc., N. Y., \$25; CU of Kansas, \$118.42; St. Anthony's Ben. Soc., Mo., \$3; St. Louis and St. Louis Co. Dist. League, CU of Mo., \$9.75; St. Francis de Sales Ben. Soc., Mo., \$4.35; Total to and including May 11, 1959, \$426.92.

Catholic Missions

Previously reported: \$3,657.01; NCWU Pittsburgh Dist., Pa., \$10; Mrs. Doerner, Mo., \$1; Mrs. Margaret Henry, Mo., \$2; N. N. Mission Fund, \$42.50; M. & T. Mission Fund, \$20; Meissen Trust Fund, \$16.87; Osnabrueck Trust Fund, \$16.87; Loretto C. Woods, Mo., \$9; St. Louis and County Dist. NCWU, Mo., \$10.85; CWU of New York Inc., N. Y., \$15; CWU of New York Inc., N. Y., \$19; CWU of New York Inc., N. Y., \$100; Mrs. Louise F. Meisenfelder, Ind., \$1; Mrs. A. M. McGarry, Mo., \$5; L. Ostman, Tex., \$10; St. Louis and County Dist. NCWU, Mo., \$24; C. Halfar, Mo., \$2; St. Clare Ladies Sodality, Mo., \$25; John A. Grasser, N. Y., \$2; Mrs. Edith Kiszka, N. Y., 75c; Miss Josepha M. Vollmer, Pa., \$10; St. John's Mission Unit, Mo., \$5; Mr. Phillip W. Kleba, Mo., \$5; Total to and including May 11, 1959, \$4,009.85.

St. Elizabeth Settlement

Previously reported: \$26,850.99; From Children Attending, \$1,234.95; U. S. Milk Program, \$32.16; Board Members, \$9; Sewing Ladies, \$3; St. Joseph's Church, \$50; United Fund of Greater St. Louis, \$1,885.00; Total to and including May 11, 1959, \$30,065.10.

Christmas Appeal

Previously reported, \$4,177.00; Member of NCWU of Brooklyn, N. Y., \$50; N. N., Kansas, \$20; N. N., Ill., \$50; John C. Esswein, Mo., \$7; Rosa Kilser, N. Y., \$5; Miss Mary B. McKeon, N. Y., \$4; Mrs. G. Mandell, Ill., \$5; Mr. and Mrs. Wm. F. Winkelmann, Mo., \$25; A. W. Rudolph, Pa., \$4; Total to and including May 11, 1959, \$4,347.00.

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